



9 Lantivie hath xxxj. dayes.

Morning prayer. Euening prayer

		2. Lesson.		2. Lesson	
		Gene.17.	Rom.2.	1.Eut. 10.	Colof.2.
1		Gene.1.	Match. 1.	Gene.2.	Rom.1.
2	b	3	2	4	2
3	c	5	3	6	3
4	d	7	4	8	4
5	e	Esai.60.	Luke.3.	Esai.49.	John.2.
6	f	Gene.9.	Matth. 5.	Gene.12.	Rom.5.
7	g	13	6	14	6
8		15	7	16	7
9	b	17	8	18	8
10	c	19	9	20	9
11	d	21	10	22	10
12	e	23	11	24	11
13	f	25	12	26	12
14	g	27	13	28	13
15		29	14	30	14
16	b	31	15	32	15
17	c	33	16	34	16
18	d	35	17	37	1. Cor.1.
19	e	38	18	39	2.
20	f	40	19	41	3
21	g	42	20	43	4
22		44	21	45	5
23	b	46	22	47	6
24	c	Wild.5.	Actes.22.	Wild.6.	Actes.26.
25	d	Gene.48.	Matth.23	Gene.49.	1. Cor.7.
26	e	50	24	Exod.1.	8
27	f	Exod.2.	25	3	9
28	g	4	26	5	10
29		7	27	8	11
30	b	9	28	10	12
31	c				

February hath xxvii. dayes.

Morning prayer. Eucening prayer

			2. Lesson.		2. Lesson.	
1	d	Faſt.	Exod. 11.	Marke. 1.	Exod. 12.	1. Cor. 13
2	e		Wiſd. 9.	2	Wiſd. 12.	14
3	f	Blasii.	Exod. 13.	3	Exod. 14	15
4	g		15	4	15	16
5	a	Agathe.	17	5	18	1. Cor. 1.
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leuit. 18.	6
11	g	Sol. in Pſ. 107.	Leuit. 19.	11	20	7
12	a		26	12	Num. 11.	8
13	b		Num. 12.	13	13	9
14	c	Valentine.	14	14	16	10
15	d	Martii.	17	15	20	11
16	e		21	16	22	12
17	f		23	Luk. di. 1.	24	13
18	g		25	di. 1.	27	Galat. 1.
19	a		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut. 2.	5	3	5
23	e	Faſt.	4	6	5	6
24	f	S. Marcellus.	Wiſd. 19.	7	Eccle. 1.	Ephe. 1.
25	g		Deut. 6.	8	Deut. 7.	2
26	a		8	9	9	3
27	b		10	10	11	4
28	c		12	11	15	5



9 March hath xix. days.

Morning prayer. Evening prayer

			2. Lesson.		2. Lesson	
1	d	David.	Deut. 16.	Luke 12.	Deut. 17.	Ephe. 6.
2	e	Cedde.	18	13	19	Phil. 1.
3	f		20	14	21	2
4	g		22	15	24	3
5			25	16	26	4
6	h		27	17	28	Colos. 1.
7	c	Perpetue.	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f		Iosue. 1.	21	Iosue. 2.	1. Thes. 1.
11	g	Aequinoct.	3	22	4	2
12		Gregoric.	5	23	6	3
13	b		7	24	8	4
14	c		9	Iohn 1.	10	5
15	d		23	2	24	2. Thes. 1.
16	e	Aprilis.	Iudg. 1.	3	Iudg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1.
19			7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2. Tim. 1.
24	f	Faſt.	17	11	18	2
25	g		Eccle. 2.	12	Eccle. 3.	3
26			Iudg. 19.	13	Iudg. 20.	4
27	b		21	14	Ruth. 1.	Tim. 1.
28	c		Ruth. 2.	15	3	2. 3
29	d		4	16	1. Kin. 1.	Phile. 1.
30	e		1. Kin. 2.	17	3	Hebr. 1.
31	f		4	18	5	2



9

April hath xxx. dayes.

Morning prayer. Euening prayer.

		1. Lesson.	2. Lesson.
		1. King. 6.	1. King. 7.
1 g		8	9
2 b	Richarde.	10	11
3 c	Ambrose.	12	13
4 d		14	15
5 e		16	17
6 f		18	19
7 g		20	21
8 b		22	23
9 c		24	25
10 d		26	27
11 e		28	29
12 f		30	31
13 g	Mail	2. King. 1	2. King. 2.
14 b		3	4
15 c		5	6
16 d		7	8
17 e		9	10
18 f	Alphege.	11	12
19 g		13	14
20 b		15	16
21 c		17	18
22 d		19	20
23 e	S. George.	21	22
24 f		Eccle. 4	Eccle. 5.
25 g		2. King. 23	2. kin. 24.
26 b		3. King. 1.	3. king. 2.
27 c		3	4
28 d		5	6
29 e		7	8
30 f			

12. Lesson.

Heb. 3.

4

5

6

7

8

9

10

11

12

13

Iames. 1.

2

3

4

5

1. Pet. 1.

2

3

4

5

2. Pet. 1.

2

3

1. John. 1

2

3

4

5

2. 3. John.

September hath xxx. dayes.

Morning prayer. Euening praye:

		2. Lesson.	2. Lesson.	2. Lesson.
1 f	Gyles.	Osee. 13.	Match. 2.	Ose. 14.
2 g		Ioel 1.	3	Ioel. 2.
3		3	4	Amos. 1.
4 b		Amos. 2.	5	3
5 c	Dog dais end.	4	6	5
6 d		6	7	7
7 e	Nati. Eliza. Re.	8	8	9
8 f	Nati. of Ma.	Abdi. 1.	9	Ienas. 1.
9 g		Iona. 2. 3.	10	4
10		Mich. 1.	11	Mich. 2.
11 b		3	12	4
12 c	Solin Libra.	5	13	6
13 d		7	14	Naum. 1.
14 e	Holy crosse.	Naum. 2.	15	3
15 f	Acquinoct.	Abac. 1.	16	Abac. 2.
16 g	Autumale.	3	17	Soph. 1.
17		Soph. 2.	18	3
18 b		Agge. 1.	19	Agge. 2.
19 c		Zacha. 1.	20	Zac. 2. 3.
20 d	Fast.	4. 5.	21	6
21 e		Eccl. 35.	22	Ecclu. 38.
22 f		Zach. 7.	23	Zach. 8.
23 g		9	24	10
24		11	25	12
25 b		13	26	14
26 c	Ciprian.	Mala. 1.	27	Mala. 2.
27 d		3	28	4
28 e		Tobi. 1.	Marke. 1.	Tobi. 2.
29 f		Ecclu. 39.	2	Ecclu. 44.
30 g	Hierome.	Tob. 3.	3	Tobi. 4.

9 October hath xxxj. dayes.

Morning prayer. Euening prayer.

		2. Lesson.		2. Lesson.		
1	A	Remige.	Tobi.5.	Mar.4.	Tobi.6.	1. Cor. 16
2	b		7	5	8	2. Cor. 1.
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Indit. 1.	9	Indit. 2.	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	Sal. in Sc. 1.	13	15	14	11
13	f	Edwarde.	15	16	16	12
14	g		Wisd. 1.	Luk. di. 1.	Wisd. 2.	13
15	A		3	di. 1.	4	Galat. 1.
16	b	Nouembris.	5	2	6	2
17	c	Etheldrede.	7	3	8	3
18	d	Luk. 1. 1.	Eccl. 51.	4	Iob. 1.	4
19	e		Wisd. 9.	5	Wisd. 10.	5
20	f		11	6	12	6
21	g		13	7	14	Ephe. 1.
22	A		15	8	16	2
23	b		17	9	18	3
24	c	Crispine.	19	10	Eccle. 1.	4
25	d		Eccle. 2.	11	3	5
26	e		4	12	5	6
27	f	Fa. 1.	6	13	7	Phil. 1.
28	g		Iob 24. 25	14	Iob. 42.	2
29	A	Simon & Iude	Ecclu. 8.	15	Ecclu. 9.	3
30	b		10	16	11	4
31	c	Fa. 2.	12	17	13	Coloss. 1.

¶ November hath xxx. dayes.

Morning prayer. Evening prayer

			1. Lesson.	2. Lesson.	3. Lesson.	2. Lesson.
1	d		Wisd. 3.	He. 11. 12.	Wisd. 5.	Apoc. 19.
2	e		Ecclu. 14.	Luke 18	Ecclu. 15	Colo. 2.
3	f		16	19	17	3
4	g		18	20	19	4
5	a		20	21	21	1. Thef. 1.
6	b	Leonard.	22	22	23	2
7	c		24	23	25	3
8	d		27	24	28	4
9	e		29	John 1.	30	5
10	f		31	2	32	2. Thef. 1.
11	g	S. Martin.	33	3	34	2
12	a		35	4	36	3
13	b	Brice.	37	5	38	1. Tim. 1.
14	c	Decembris.	39	6	40	2. 3.
15	d	Machute.	41	7	42	4
16	e		43	8	44	5
17	f	<i>English began</i>	45	9	46	6
18	g	<i>for reign.</i>	47	10	48	2. Tim. 1.
19	a		49	11	50	2
20	b	Edmund king.	51	12	Baruc. 1.	3
21	c		Baruc. 2.	13	3	4
22	d	Cicelie.	4	14	5	Titus. 1.
23	e	Clement.	6	15	Efai. 1.	2. 3.
24	f		Efai. 2.	16	3	Phile. 1.
25	g	Katherine.	4	17	5	Hebre. 1.
26	a		6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Faſt.	12	21	13	5
30	e	<i>Andrew Apo.</i>	Pro. 20.	Ages. 1.	Pro. 21.	6

Morning prayer. Evening prayer
12. Lesson.

		2. Lesson.		2. Lesson.	2. Lesson.
1	f	Esai. 14.	Acts 2.	Esai. 15.	Heb. 7.
2	g	16	3	17	8
3		18	4	19	9
4	b	20, 21.	5	22	10
5	c	23	6	24	11
6	d	25	dim. 7.	26	12
7	e	27	dim. 7.	28	13
8	f	29	8	30	James. I.
9	g	31	9	32	2
10		33	10	34	3
11	b	35	11	36	4
12	c	37	12	38	5
13	d	39	13	40	1. Pet. I.
14	e	41	14	42	2
15	f	43	15	44	3
16	g	45	16	46	4
17		47	17	48	5
18	b	49	18	50	1. Pet. I.
19	c	51	19	52	2
20	d	53	20	54	3
21	e	Pro. 23.	21	Pro. 24.	1. John. I.
22	f	Esai. 55.	22	Esai. 56.	2
23	g	57	23	58	3
24		59	24	60	4
25	b	Esai. 9.	Luke 2.	Esai. 7.	Tit. 3.
26	c	Pro. 28.	Acts. 6. 7.	Eccle. 4.	Acts. 7.
27	d	Eccle. 5.	Apoc. I.	Eccle. 6.	Apoc. 22
28	e	Iere. 31.	Acts. 25.	Wisd. I.	1. John. 5.
29	f	Esai. 61.	26	Esai. 62.	2. John.
30	g	63	27	64	3. John.
31		65	28	66	Iude.
		Silvester.			

An Almanacke for
xxiii.yeeres.

The yeere of our Lord.	The Golden number.	Sunday letters	Leape yeere.	Adweelnef day the first day of Lent.	Easter day.
1585	9	C		February, 24	April, 11.
1586	10	B		16	3
1587	11	A		March, 1.	16
1588	12	C		February, 21	7
1589	13	B		12	March, 30.
1590	14	D		March, 4.	April, 19.
1591	15	C		February, 17	4
1592	16	B	A	9	March, 26.
1593	17	G		28	April, 15.
1594	18	F		13	March, 31.
1595	19	E		March, 5.	April, 20.
1596	1	D	C	February, 25	11
1597	2	B		9	March, 27.
1598	3	A		March, 1.	April, 16.
1599	4	G		February, 21	8
1600	5	F	E	6	March, 23.
1601	6	D		25	April, 12.
1602	7	C		17	4
1603	8	B		March, 9.	24
1604	9	A	G	February, 22	8
1605	10	F		13	March, 31.
1606	11	E		March, 5.	April, 20.
1607	12	D		February, 18	5

THE ORDER OF THE
 Psalmes to be saide at Morning and
 Euening prayer.

Morning prayer.

Euening prayer.

1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119.Inde.4.
25	Inde.5.	Inde.4.
26	Inde.5.	Inde.4.
27	120.121.122.123.124.125.	126.127.128.129.130.131.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.

Proper Lessons to be read for
the first Lessons both at Morning
and Euening prayer, on the Sundayes
*throughout the yeere, and for some
also the second Lessons.*

<i>Sundayes of Aduent.</i>	<i>¶ Mattens.</i>	<i>¶ Euen song.</i>
The first.	Esa.i.	Esa.ii.
ii.	v.	xxiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
<i>Sundayes after Christmas.</i>		
The first.	Esa.xxxvii.	Esa.xxxviii.
ii.	xli.	xliii.
<i>Sundayes after the Epiphanse.</i>		
The first.	Esa.xliiii.	Esa.xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiii.
<i>Septuagesima.</i>	Genesis i.	Genesis ii.
<i>Sexagesima.</i>	Genesis iii.	vi.
<i>Quinquagesi.</i>	Genesis ix.	xii.
<i>¶ Lent.</i>		
First Sunday.	Genesis xix.	Genesis xxii.
ii.	xxvii.	xxxiii.
iii.	xxxix.	xlii.
	B.	

PROPER LESSONS.

	<i>¶ Mattens.</i>	<i>¶ Euen song.</i>
iiii.	Genesis xliii.	Genesis xlv.
v.	Exod.iii.	Exod.v.
vi.	ix.	x.
<i>Easter day.</i>		
i. Lesson.	Exod.xii.	Exod.xliii.
ii. Lesson.	Rom.vi.	Actes ii.

¶ Sundaves after Easter.

	<i>¶ Mattens.</i>	<i>¶ Euen song.</i>
The first.	Numb.xvi.	Num.xxii.
ii.	xxiii.	xxv.
iii.	Deut.iii.	Deut.v.
iiii.	vi.	vii.
v.	viii.	ix.
<i>Sundaye after</i>		
<i>Ascension day.</i>	Deut.xii.	Deut.xliii.
<i>Whitsunday.</i>		
i. Lesson.	Deut.xvi.	Wisdom i.
ii. Lesson.	Actes x. Then Peter opened his mouth, &c.	Act. xix. It for- tuned &c. un- to After these.
<i>Trinitie Sunday</i>		
i. Lesson.	Genesis xviii.	Iosuah. i.
ii. Lesson.	Math. iii.	

¶ Sundayes after Trinitie.

	<i>¶ Mattens.</i>	<i>¶ Euen song.</i>
First sunday.	Iosuah. x.	Iosuah. xxiii.
ii.	Iudicum. iii.	Iudicum. v.
iii.	i. King. ii.	i. Kings iii.

PROPER LESSONS.

	<i>g Mattens.</i>	<i>g Euenfong.</i>
iiii.	i. Kings xii.	i. King. xiii.
v.	xv.	xvii.
vi.	ii. Kings xii.	ii. Kings. xxi.
vii.	xxii.	xx. iiii.
viii.	iii. Kings xiii.	iii Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. Kings v.	iiii. Kings ix.
xii.	x.	xvii.
xiii.	xix.	xxiii.
xiiii.	Ieremie v.	Ieremie xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech. ii.	Ezech. xiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiii.
xix.	Daniel iii.	Daniel vi.
xx.	Ioel ii.	Mich. vi.
xxi.	Abac. ii.	Prouerb. i.
xxii.	Prouerb. ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

LESSONS Proper for holy dayes.

	<i>g Mattens.</i>	<i>g Euenfong.</i>
S. Andrew.	Prouerb. xx.	Prouerb. xxi.
S. Tho. Apost.	xxiii.	xxiii.
	B. ii.	

PROPER LESSONS.

Nati. of Christ.	¶ Mattens.	¶ Euenfong.
i. Lesson.	Esa. ix.	Esa. vii. God spake once again to Ahaz.
ii. Lesson.	Luke ii. vnto And vnto me good will.	Titus iii. The kindnesse and loue &c.
S. Steuen.		
i. Lesson.	Prouer. xxviii.	Eccle. iiiii.
ii. Lesson.	Actes vi. & vii. Steuen full of faith, &c. vnto And when xl. yeres, &c.	Actes vii. And when xl. yeres were &c. vnto Steuen full of the holy, &c.
Saint Iohn.		
i. Lesson.	Eccle. v.	Eccle. vi.
ii. Lesson.	Apocal. i.	Apoca. xxii.
Innocents day.	Iere. xxxi. vnto Moreouer I heard Ephraim.	Wisedome i.
Circumcision		
i. Lesson.	Genesis xvii.	Deut. x. vnto And now Isra-
ii. Lesson.	Rom. ii.	el &c. Col. ii.
Epiphanie.		
i. Lesson.	Esa. xl.	Esa. xlix.
ii. Lesson.	Luk. 3. vnto, So y he was supposed to be y son of Ioseph.	Iohn ii. vnto After this hee went to Ca-
		pernaum.

PROPER LESSONS.

	<i>g Mattens.</i>	<i>g Euen song.</i>
Conuerſio of S. Paul.		
i. Lesson.	Wiſedome v.	Wiſedome vi.
ii. Lesson.	Actes xxii. <i>unto</i> , They heard him.	Actes xxvi.
Purification of Marie.	Wiſedome ix.	Wiſedome xii.
S. Matthe.	Wiſedom. xix.	Eccle i.
Annunciation of Marie.	Eccle. ii.	Eccle iii.
Wednesday before Eaſter.	Oſee xiii.	Oſee xiiii.
Thursday before Eaſter.	Daniel ix.	Ierc xxxi.
Good Friday.	Genesis xxii.	Eſai liii.
Eaſter Euen.	Zacharie ix.	Exodus xiii.
Munday in Eaſter weeke.		
i. Lesson.	Exod. xvi.	Exodus xvii.
ii. Lesson.	Matth. xxviii.	Actes iii.
Tueſday in Eaſter weeke.		
i. Lesson.	Exod. xxi.	Exod. xxxii.
ii. Lesson.	Luke 24. <i>unto</i> And beholde, two of them.	i. Cor. xv. B. iii.

PROPER LESSONS.

	<i>¶ Mattens.</i>	<i>¶ Euenſong.</i>
Saint Marke.	Eccle.iii.	Eccle.v.
Phil. & Iacob	Eccle.vii.	Eccle.ix.
Aſcenſion day	Deut.x.	iiii.Kings ii.
Munday in whitſon week.		
i.Leffon.	Gene.xi.vnto Theſe are the generations of Sem.	Num.xi. Ga- ther vnto me, &c.vnto Mo- ſes and the el- ders.
ii.Leffon.	i.Cor.xiii	Deut.xxx.
Tueſday in whitſon week.	i.Kings xix. Dauid came to Samuel.	
S.Barnabe.	Eccle.x.	Eccle.xii.
i.Leffon.	Actes xiiii.	Actes xv.vnto After certaine dayes.
ii.Leffon.		Mala.iiii.
S.Iohn Bapt.	Mala.iii.	Matth.xiiii.
i.Leffon.	Mat.xiii.	vnto Whe Ie- ſus heard.
ii.Leffon.		Eccle.xix.
Saint Peter.	Eccle.xv.	Actes iii.
i.Leffon.	Actes iii.	Eccle.xxiii.
ii.Leffon.	Eccle.xxi	
S.Iames.	xxv.	xxix.
S.Bartholom.	xxxv.	xxxviii.
S.Matthew.	xxxix.	xliiii.
S.Michael.	li.	Iob.i.
S.Luke.		

PROPER LESSONS.

Simon & Iude	<i>q Mattens.</i>	<i>q Euenfong.</i>
i.Lesson.	Iob xxiii. xxv.	Iob. xlii.
All Saintes.		
i.Lesson.	Wisd. iiii. vnto Blessed is ra- ther the &c.	Wisdome v. vnto His ie- lousie also.
ii.Lesson.	Heb. xi. xii. Saintes by faith, vnto If ye endure chastening.	Apoc. xix. vnto And I sawe an Angel stand.

Proper Psalmes on cer- taine dayes.

	<i>q Mattens.</i>	<i>q Euenfong.</i>
	Psalmes xix.	Psal. lxxxix.
Christmasday	xlvi. lxxxv.	cx. cxxxii.
Easter day.	ii. lvii. cxl.	cxlii. cxliii. cxviii.
Ascension day	viii. xv. xxi.	xxiiii. lxviii. cviii.
Whitsunday.	xlvi. lxvii. B. iiii.	cliii. cxlvi.

The Table and Kalender, expref-
sing the order of the Psalmes, and Les-
sons to bee sayde at Morning and Euening
prayer, throughout the peere, ex-
cept certaine proper feastes,
as the rules following
more plainely
declare.

¶ The order howe the Psalter is ap-
pyointed to be read.

The Psalter shall bee read through
once euery moneth. And because
that some moneths be longer then
some other be, it is thought good to make
them euen by this meanes. To euery
moneth shalbe appoynted, as concerning
this purpose, iust xxx. dayes.

And because Ianuarie and March
haue one day aboue the said number: and
Februarie, which is placed betweene
them both, hath onely xxlii. dayes: Fe-
bruarie shall borowe of either of the mo-
neths of Ianuarie and March one day:
and so the Psalter which shall bee read
in Februarie, must beginne the last day
of Ianuarie, and ende the first day of
March.

And whereas May, Iul, August, Dec-
tober

The order, &c.

tober and December haue xxxi. dayes a piece: it is ordered, that the same Psalmes shall be read the last day of the sayd Moneths, which were read the day before, so that the Psalter may beginne againe the first day of the next Moneth ensuing.

Nowe to knowe what Psalmes shall be read enery day, looke in the Kalender the number that is appoynted for the Psalmes, and then finde the same number in the table placed at the ende of the Kalender for that purpose, & vpon that number shal you see what Psalmes shall be sayd at Morning & Evening prayer.

And where the Cxxx. Psalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not bee read aboue foure or fve of the said portions, as you shall perceiue to be noted in the said table.

And here is also to bee noted, that in the said table, and in al other parts of the seruice where any Psalmes are appoynted, the number is expresse after the great English Bible, which from the ix. Psalme, vnto the cxliiii. Psalme, following the diuision of the Hebrewes, doeth varie in number from the common Latine translation.

; These

These to be obserued for holie
dayes, and none other.

That is to say, All Sundayes in the
yeere.

The dayes of the feasts of the cir-
cumcision of our Lord Iesus Christ.

Of the Epiphanie.

Of the Purification of the blessed virgin.

Of Saint Matthias the Apostle.

Of the Annunciation of the blessed virgin.

Of Saint Marke the Euangelist.

Of Saint Philip & Iacob the Apostles.

Of the Ascension of our Lord Iesus
Christ.

Of the Nativitie of S. John Baptist.

Of Saint Peter the Apostle.

Of Saint James the Apostle.

Of Saint Bartholomew the Apostle.

Of Saint Matthew the Apostle.

Of Saint Michael the Archangel.

Of Saint Luke the Euangelist.

Of Saint Simon & Jude the Apostles.

Of All Saints.

Of Saint Andrew the Apostle.

Of Saint Thomas the Apostle.

Of the Nativitie of our Lord.

Of Saint Steuen the Martyr.

Of Saint John the Euangelist.

Of the

Of the Holy Innocents.
Munday and Tuesday in Easterweeke.
Munday and Tuesday in Whitsons
weeke.

A rule to know when the terme
beginneth and endeth.

Eight dayes before any Terme begin,
Therchequer is open you may go in.
Trinitie Terme onely except:
Which is but 4 dayes before open kept.

Yllarie Terme beginneth the xliii.
day of Januarie (if it be not Sunday:
If it be Sunday, then the next day af-
ter) and endeth the xii. of Februarie.

Easter Terme beginneth xvii. dayes
after Easter day, & endeth foure dayes
after the Ascension day.

Trinitie Terme beginneth the next
day after Corpus Christi day, and endeth
the Wednesday fortnight after.

Michaelmas Terme beginneth the
ix. day of October, if it be not Sunday:
and endeth the xxviii. day of November.
There

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Here was neuer any thing by the wit of man so wel deuised, or so sure established, which in continuance of time hath not bin corrupted: as (among other things) it may plainly appeare by y^e Common prayers in the Church, commonly called diuine seruice. The first original & ground whereof, if a man would search out by the ancient fathers, he shall find that the same was not ordeined, but of a good purpose, & for a great aduancement of godlines. For they so ordered y^e matter, that all the whole Bible (or the greatest part thereof) should be read ouer once in the yere, intending thereby that the Clergie, and specially such as were ministers of the congregation, should by often reading and meditation of Gods worde, be stirred vp to godlines themselves, and be more able to exhort other by wholesome doctrine, & to confute them that were aduersaries to the trueth. And further, that the people, by daily hearing of holy Scripture read in y^e Church, should continually profite more & more in the knowledge of God, and be y^e more inflamed with y^e loue of his true religion. But these many yeeres passed, this godly & decent order of y^e auncient fathers hath bin so altered, broken, and neglected, by planting in vncertaine stories, legendes,

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legendes, respondes, verses, vaine repetitions, commemorations, and synodalles, that comonly when any booke of the Bible was begun, before three or foure Chapters were read out, all y^e rest were vnread. And in this sort the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy Scripture vsed. And moreouer where as Saint Paul would haue such languagespoken to the people in y^e Church, as they might vnderstand, and haue profite by hearing the same: the seruice in this Church of England (these many yeres) hath bene read in Latine to the people, which they vnderstoode not so that they haue heard with their eares onely, & their heart, spirite and minde haue not bene edified thereby.

And furthermore, notwithstanding that the ancient fathers haue diuided y^e Psalmes into seuen portions, whereof euery one was called a *Nocturne*: nowe of late time a fewe of them haue bene dayly sayde, and oft repeated, and the rest vterly omitted.

Moreouer, the number and hardnes of the rules called the Pye, and the manifold changings of the seruice, was the cause, y^e to turne the booke onely, was so hard and intricate a matter, y^e many times there was more busi-

THE PREFACE.

nes to find out what should be read, then to read it whē it was found out. These incōueniences therfore considered, here is set forth such an order, whereby the same shalbe redressed. And for a readinesse in this matter, here is drawn out a Kalender for that purpose, which is plaine & easie to be vnderstāded, wherein (somuch as may be) the reading of holy Scriptures is so set forth, that all things shalbe done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responses, Inuitatories, & such like things as did break the continuall course of the reading of the Scripture. Yet because there is no remedie, but y of necessitie there must be some rules, therefore certaine rules are here set soorth, which as they be fewe in number, so they be plaine and easie to be vnderstāded. So that here you haue an order for prayer, as touching the reading of holy Scripture, much agreeable to the mind and purpose of the old fathers, and a great deale more profitable & cōmodious, then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine & superstitious, & is ordeined nothing to be read, but y very pure worde of God, y holy Scriptures, or that which is euidently groundēd vpon the same,
and

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and that in such a language and order, as is most easie and plaine for the vnderstanding both of y^e readers & hearers. It is also more commodious, both for the shortnes thereof, & for the plainnesse of the order, & for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other bookes for their publike seruice, but this booke and the Bible: by the meanes wherof, people shall not be at so great charges for bookes, as in times past they haue bin. And where heretofore there hath bene great diuerfitie in saying and singing in Churches within this Realme, some folowing Salisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: now from henceforth y^e whole Realme shall haue but one vse. And if any woulde iudge this way more painefull, because y^e all things must be read vpon y^e booke, whereas before by the reason of so often repetition they coulde say many things by heart: if those men wil weigh their labour with the profite & knowledge which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of y^e great profit that shall ensue thereof. And forasmuch as nothing can almost be so plainly set soorth, but doubtes may rise in the vse & practising of y^e same: to appease all such diuerfitie (if any arise) and
for

THE PREFACE.

for the resolution of all doubtēs concerning the maner how to vnderstande, do and execute the things conteined in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shal take order for y^e quieting & appeasing of y^e same, so that the same order be not contrary to any thing conteined in this booke. And if the bishop of the Diocesse be in any doubt, thē he may send for the resolution thereof vnto the Archbishop. Though it be appointed in the afore written Preface, that all things shalbe read and sung in the Church in the English tongue, to y^e end that the congregation may be therby edified: yet it is not meant, but whē men say Morning & Euening prayer priuately, they may say the same in any language, that they them selues do vnderstand.

And al Priests & Deacons shalbe bound to say daily the Morning & Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinitie, or by some other vrgēt cause. And the Curate that minstreth in euery parish Church or Chappel, being at home, and not other wise reasonably letted, shall say the same in y^e parish Church or Chappell where he ministrerth, & shal toll a bel thereto a cōuenient time before he begin, y^e such as be disposed may come to heare Gods word, and to pray with him. THE

The Order where Morning
and Euening prayer shall be
vsed and sayd.

THE Morning and Euening prayer shall bee
vsed in the accustomed place of the Church,
Chappel, or Chauncell, except it shall be other-
wise determined by the Ordinarie of the place.
And the Chauncels shall remaine as they haue
done in times past.

And heere is to noted, that the Minister, at
the time of the Communion, and at al other times
in his ministracion, shall vse such ornaments in
the Church, as were in vse by authoritie of
Parliament in the second yeere of the reigne
of king Edward the sixt, according to the Act of
Parliament.

In An order for Morning prayer
dayly throughout the
yeere.

AT the beginning both of Morning prayer,
and likewise of Euening prayer the Mini-
ster shall read with a loud voyce some one of these
sentences of the Scriptures that followe, and then
hee shall say that which is written after the sayd
sentences.

Morning prayer.

l. 18.



What time soeuer a sinner
doth repent him of his sinne
fro the bottom of his heart,
I wil put all his wickednes
out of my remembrance,
saieth the Lord.

51.

I doe know mine owne wickednesse :
and my sinne is alway against me.

51.

Turne thy face away from our sinnes,
(O Lord:) and blot out all our offences.

51.

A sorrowful spirit is a sacrifice to God :
despise not (O Lord) humble and contrite
hearts.

Kent your hearts and not your gar-
ments, and turne to the Lord your God :
because he is gentle and mercifull, hee is
patient, and of much mercy, and such a
one that is long for your afflictions.

9.

To thee O Lord God belongeth mercy
and forgiveness, for we haue gone away
from thee, and haue not hearkened to thy
voyce, whereby wee might walke in thy
lawes which thou hast appointed for vs.

10.

Correct vs, O Lord, & yet in thy iudge-
ment, not in thy furie, least we should bee
consumed and brought to nothing.

11.

Amend your lines for the kingdome of
God is at hand.

15.

I will goe to my Father, and say vnto
him, Father, I haue sinned against hea-
uen,

Morning prayer.

uen, and againſt thee: I am no more worthy to be called thy ſonne.

Enter not into iudgement with thy ſeruant, O Lord: for no fleſh is righteous in thy ſight.

If we ſay that we haue no ſinne, wee deceiue our ſelues, and there is no trueth in vs.

DEarly beloved brethren, the ſcripture diuoceth vs in ſundry places, to acknowledge and confeſſe our manifold ſinnes & wickedneſſe, and that we ſhould not diſſemble nor cloake them before the face of Almighty God our heavenly father, but confeſſe them with an humble, lowly, penitent, & obedient heart, to the ende that we may obtaine forgiveness of the ſame by his infinite goodneſſe, & mercie. And although we ought at all times humbly to acknowledge our ſinnes before God, yet ought we moſt cheerefully to doe when we aſſemble & meete together, to render thanks for the great benefices that wee haue receiued at his hands, to ſet forth his moſt worthy prayſe, to heare his moſt holy word, and to aſke thoſe things which be requiſite and neceſſarie, aſwell for the body as the ſoule. Wherefore I pray and beſeech you, as many as be here preſent, to accompanie

C. ii.

me

Morning prayer.

me with a pure heart and humble voyce,
vnto the throne of the heauenly grace,
saying after me.

¶ A generall confession to be said of the whole
Congregation after the minister kneeling.

A Almighty and most mercifull Father,
we haue erred and strayed from thy
wayes like lost sheepe, we haue followed
too much the bruiſes and desires of our
owne hearts, wee haue offended against
thy holy laws, we haue left vndone those
things which wee ought to haue done,
& we haue done those things which wee
ought not to haue done, and there is no
health in vs, but thou, O Lord, haue mer-
cie vpon vs miserable offenders: Spare
thou them, O God, which confesse their
faulkes, restore thou them that be peni-
tent according to thy promises declared
vnto mankind in Christ Iesus our Lord:
And grant, O most mercifull Father, for
his sake, that wee may heereafter liue a
godly, righteous, & sober life, to the glorie
of thy holy Name. Amen.

¶ The absolution to be pronounced by the Mi-
nister alone.

A Almighty God, the father of our Lord
Iesus Christ, which desireth not the
death of a sinner, but rather that he may
turne

Morning prayer.

turne from his wickednesse and line, and hath given power and commandement to his ministers, to declare & pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolveth all them which truely repent, and unfainedly beleue his holy Gospel. Wherefore, we beseech him to graunt vs true repentance and his holy spirit, that those thinges may please him which we doe at this present, and that the rest of our life heereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord, Amen.

¶ Then shall the Minister beginne the Lorders prayer with a loud voyce.

Our Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen. Give vs this day our dayly bread, and forgive vs our trespases, as wee forgive them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euil. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shewe forth thy praise.

Morning prayer.

Priest.

God make speede to saue vs.

Answer.

Lord make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne,
and to the holy Ghost.

As it was in the beginning, is now, and
euer shalbe, world without end, Amen.

Praise ye the Lord.

Then shall bee saide or sung this Psalm following.

O Come let vs sing vnto the Lord: let
vs heartily reioyce in the strength of
our saluation.

Let vs come before his presence with
thankesgiving: and shew our selues glad
in him with Psalmes.

For the Lord is a great God: and a
great King aboue all gods.

In his hand are all the corners of the
earth: and the strength of the hills is his
also.

The sea is his, and he made it: and his
hands prepared the drye land.

Come, let vs worship and fall downe:
and kneele before the Lord our maker.

For he is the Lord our God: and wee
are the people of his pasture, and the
sheepe of his hands.

To

Morning prayer.

To day if ye will heare his voyce, harden not your hearts: as in the promocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: provoked me, and saw my workes.

Fortie yeeres long was I grieved with this generation, and saye tis a people that do erre in their heartes, for they haue not knowen my wayes.

Vnto whome I swaie in my wrath, that they shoulde not enter into my rest.

Glorie bee to the Father and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, & ever shall be: world without end. Amen.

¶ After the first Lesson, shall follow. *Te Deum* in English, daily throughout the whole yere.

WE praise thee (O God:) we knowe *Te De*
ledge thee to be the Lord.

All the earth doeth worship thee the Father everlastning.

To thee al Angels cry aloud: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually do cry.

Holy, Holy, Holy: Lord God of Sabaoth.

Heauen and earth are full of thy maiestie of thy glorie.

Morning prayer.

The glorious company of h Apostles:
praise thee.

The goodly fellowship of the Prophets:
praise thee.

The noble army of martyrs: praise thee

The holy Church throughout all the
world: both knowledge thee.

The Father: of an infinite Majesty.

Thy honorable, true: and only Sonne.

Also the holy Ghost: the comforter.

Thou art the king of glory: O Christ.

Thou art the everlasting Sonne: of the
Father.

When thou tookest vpon thee to deli-
uer man: thou diddest not abhorre the
Virgins wombe.

When thou hadst overcome the sharp-
nes of death: thou diddest open the king-
dome of heauen to all beleeuers.

Thou sittest on the right hand of God:
in the glorie of the Father.

We beleue that thou shalt come: to bee
our Iudge.

We therefore pray thee helpe thy ser-
uants: whom thou hast redeemed with
thy most precious blood.

Make them to bee numbred with thy
Saints: in glory everlasting.

O Lord save thy people: and blesse thine
heritage.

Gouerne

Morning prayer.

Gouerne them: & liſt them vp for euer.

Day by day: we magnifie thee.

And wee worſhippe thy Name: euer
world without ende.

Vouchſafe, O Lord: to keepe vs this
day without ſinne.

O Lord haue mercie vpon vs: haue
mercie vpon vs.

O Lord let thy mercy lighten vpon vs:
as our truſt is in thee.

O Lord in thee haue I truſted: let me
neuer be confounded.

¶ Or this Canticle. *Benedicite omnia opera.*

O All ye workes of the Lord, bleſſe ye
the Lord: praife him and magnifie
him for euer.

O ye Angels of the Lord, bleſſe ye the
Lord: praife him & magnifie him for euer.

O ye heauens, bleſſe ye the Lord: praife
him and magnifie him for euer.

O ye waters that bee aboue the firma-
ment, bleſſe ye the Lord: praife him and
magnifie him for euer.

O al ye powers of the Lord, bleſſe ye the
Lord: praife him & magnifie him for euer.

O ye ſunne & moone, bleſſe ye the Lord:
praife him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lord:
praife him and magnifie him for euer.

O ye ſhowres and dewe, bleſſe ye the
Lord:

Morning prayer.

Lord: praise him & magnifie him for ever.

O ye winds of God, blesse ye the Lord: praise him and magnifie him for ever.

O ye fire and heate, blesse ye the Lord: praise him & magnifie him for ever.

O ye winter and summer, blesse ye the Lord: praise him & magnifie him for ever.

O ye dewes & frosts, blesse ye the Lord: praise him and magnifie him for ever.

O ye frost and colde, blesse ye the Lord: praise him and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him and magnifie him for ever.

O ye nights & dayes, blesse ye the Lord: praise him and magnifie him for ever.

O ye light and darkenesse, blesse ye the Lord: praise him and magnifie him for ever.

O ye lightnings and cloudes, blesse ye the Lord: praise him and magnifie him for ever.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for ever.

O ye mountains and hills blesse ye the Lord: praise him and magnifie him for ever.

O all ye greene things upon the earth, blesse ye the Lord: praise him and magnifie him for ever.

O ye welles, blesse ye the Lord: praise him

Morning prayer.

him and magnifie him for euer.

O ye seas and floods, blesse ye the Lord:
praise him and magnifie him for euer.

O ye Whales and all that moue in the
waters, blesse ye the Lord: praise him and
magnifie him for euer.

O all ye foules of the ayre, blesse ye the
Lord: praise him & magnifie him for euer.

O all ye beastes and cattell, blesse ye the
Lord: praise him & magnifie him for euer.

O ye children of men, blesse ye the Lord:
praise him and magnifie him for euer.

O let Israel blesse the Lord: praise him
and magnifie him for euer.

O ye priestes of the Lord, blesse ye the
Lord: praise him & magnifie him for euer.

O ye seruants of the Lord, blesse ye the
Lord: prayse him and magnifie him for
euer.

O ye spirites and soules of the righteous,
blesse pee the Lord: praise him and
magnifie him for euer.

O pee holy and humble men of heart,
blesse ye the Lord: praise him and magni-
fie him for euer.

O Ananias, Azarias, and Misael, blesse
ye the Lord: praise him and magnifie him
for euer.

Glorie be to the father, and to, &c.

As it was in the beginning, &c.

¶ And

Morning prayer.

¶ And after the second Lesson, shalbe vsed and sayd, *Benedictus* in English, as followeth.

Blessed be the Lord God of Israell: for he hath visited & redeemee his people. And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That we should bee saued from our enemies: and from the hands of all: that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy covenant.

To perfourme the oth which he sware to our forefather Abrahā: y^e hee would giue vs.

That wee being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousness befoze him all the dayes of our life.

And thou childe shalt bee called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through

Through the tender mercy of our God:
whereby the day spring from an high
hath visited vs.

To giue light to them that sit in darke-
nesse, and in the shadow of death: and to
guide our feete into the way of peace.

Glorie be to the father. &c.

As it was in the beginning, &c.

Or this C. Psalme. Iubilare.

O Be ioyfull in the Lord all ye lands:
ser. ie the Lord with gladnesse; and
come before his presence with a song.

Be ye sure that the Lord he is God, it
is he that hath made vs, and not we our
selues: we are his people, and the sheepe
of his pasture.

O goe your way into his gates with
thankesgiuing, and into his courts with
praise: be thankesful vnto him, and speake
good of his Name.

For the Lord is gracious, his mercy is
enerlasting: and his truth endureth from
generation to generation.

Glorie be to the Father, &c.

As it was in the beginning. &c.

¶ Then shall be said the Creed by the Minister,
and the people standing.

I Beleeue in God the Father Almighty,
maker of heauen and earth. And in Je-
sus Christ his onely Sonne our Lord,
which

Morning prayer.

which was conceived by the holy Ghost,
borne of the Virgine Marie, suffered vnder
Ponce Pilate, was crucified, dead,
and buried, hee descended into hell, the
third day hee rose againe from the dead,
he ascended into heauen, & sitteth on the
right hand of God the Father almighty.
From thence shall hee come to iudge the
quicke and the dead. I beleue in the holy
Ghost, the holy Catholique Church, the
Communion of Saints, the forgiveness
of sinnes, the resurrection of the body,
and the life everlasting. Amen.

¶ And after that, these prayers following, aswel
at Euening prayer, as at Morning prayer, all
deuoutly kneeling, the Minister first pro-
nouncing with a loude voyce.

The Lord be with you.

Answer.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clearkes and people shall
say the Lords prayer in English, with a loud
voyce.

Our Father which art in heauen, &c.

¶ Then

Morning prayer.

¶ Then the Minister standing vp shall say.

¶ Lord shew thy mercy vpon vs.

Answer.

¶ And grant vs thy saluation.

Minister.

¶ Lord save the Queene.

Answer.

¶ And mercifully heare vs when wee call
vpon thee.

Minister.

¶ Indue thy Ministers with righteousness.

Answer.

¶ And make thy chosen people iopfull.

Minister.

¶ Lord save thy people.

Answer.

¶ And blesse thine inheritance.

Minister.

¶ Give peace in our time, O Lord.

Answer.

¶ Because there is none other that fighteth
for vs, but onely thou, O God.

Minister.

¶ O God make cleane our hearts win vs.

Answer.

¶ And take not thy holy Spirit from vs.

¶ Then shall follow three Colles. The first of
the day, which shall bee the same that is ap-
pointed at the Communion. The second for
peace.

Morning prayer.

peace. The third for grace to liue well. And the two last shall neuer alter, but dayly be said as Morning prayer throughout all the yeere as followeth.

¶ The second Collect for peace.


O God, which art author of peace and
louer of concord, in knowledge of
whome standeth our eternall life, whose
service is perfect freedom: defend vs thy
humble seruantes in all assaultes of our
enemies, that wee liuely trusting in thy
defence, may not feare the power of any
aduersaries, through the might of Iesus
Christ our Lord. Amen.

The third Collect for grace.

O Ioyde our heauy Father Almighty
and euerglasting God, which hast
safely brought vs to the beginning of this
day: defende vs in the same with thy
mightie power, and graunt that this day
we fall into no snare, neither runne into
any kinde of danger: but that all our do-
ings may bee ordered by thy gouer-
nance, to do alwayes that is righte-
ous in thy sight, through
Iesus Christ our
Lord, Amen.

¶ An order for Euening prayer,
throughout the yeere.

The Minister shal say.

ur Father which art in hea-
uen, &c.

Then likewise he shall say.

¶ Lord open thou our lips.

Answer.

¶ And our mouth shall shewe
foorth thy praise.

Minister.

¶ God make speede to saue vs.

Answer.

¶ Lord make haste to helpe vs.

Minister.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

¶ Then Psalmes in order as they be appointed,
&c. Then a Lesson of the olde Testament,
&c. After that, *Magnificat* in English, as
followeth.

My soule doth magnifie the Lord: and
my spirit hath reioyced in God my
Saviour. Magnificat
Luke 1.

For he hath regarded: the lowliness of
his handmaiden.

For behold from henceforth: all gene-
rations shall call me blessed.

D. i.

¶

Evening prayer.

For he that is mightie hath magnified
me: and holp is his name.

And his mercie is on them that feare
him: throughout all generations.

He hath shewed strength in his arme:
he hath scattered the proud in the imagi-
nation of their hearts.

He hath put downe the mightie from
their seate: and hath exalted the humble
and meeke.

He hath filled the hungry with good
things: and the rich he hath sent empty
away.

He remembryng his mercie, hath hol-
pen his servant Israel: as he promised to
our forefathers Abraham, and his seede
for ever.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Or this 98. Psalm.

Cantate
Domino.

O Sing unto the Lord a new song: for
he hath done marvellous things.

With his owne right hand, and with
his holp arme: hath hee gotten himsel-
se the victorie.

The Lord declared his saluation: his
righteousnesse hath he openly shewed in
the sight of the heathen.

He hath remembred his mercie and
truth toward the house of Israel: and
all

all the endes of the world haue seene the
saluation of our God.

Shewe your selues ioyfull vnto the
Lord, all ye lands : sing, reioyce, and giue
thanks.

Praise the Lord vpon the Harpe : sing
to the Harpe with a Psalm of thanks-
giuing.

With Trumpets also and Shammes :
O shewe your selues ioyfull before the
Lord the king.

Let the sea make a noyse, and all that
therein is : the rounde worlde, and they
that dwell therein.

Let the floods clap their hands, and let
the hills be ioyfull together before the
Lord : for he is come to iudge the earth.

With righteousnesse shall he iudge the
worlde : and the people with equitie.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the Newe Testament. And
after that, *Nunc dimittis* in English, as fol-
loweth.

Lord be nowe lettest thou thy seruant
Depart in peace : according to thy
word. Nunc di-
mittis.
Luke 1.

For mine eyes haue seene : thy salua-
tion,

Euening prayer.

Which thou hast prepared : before the
face of all people.

To be a light to lighten the Gentiles :
and to be the glory of thy people Israel,
Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Or els this Psalme.

ens mi-
reatur,
al. 67.

God be mercifull vnto vs, and blesse
vs : and shewe vs the light of his
countenance, and be mercifull vnto vs.

That thy way may be knowen vpon
earth : thy sauing health among all na-
tions.

Let the people praise thee, O God : pra,
let all the people praise thee.

O let the nations reioyce and be glad :
for thou shalt iudge the folke righteously,
and governe the nations vpon earth.

Let the people praise thee, O God : let
all the people praise thee.

Then shall the earth bring forth her in-
crease: and God, euē our owne God, shall
giue vs his blessing.

God shall blesse vs : and all the ends of
the world shall feare him.

Glory be to the father, &c.

As it was in the beginning, &c.

¶ Then shall followe the Creede, with other
prayers, as is before appointed at Morning
prayer, after *Benedictus*, and with three Col-
lects,

Euening prayer.

leſſes. Firſt of the day. The ſecond for peace.
The third for aide againſt all perils, as hereaf-
ter followeth : which two laſt Colleſts ſhall
be dayly ſaide at Euening prayer, without al-
teration.

¶ The ſecond Colleſt at Euening prayer.

O God from whom all holy deſires, all
good counſels, and all iuſt works doe
proceede: giue vnto thy ſeruaunts that
peace which the world cannot giue, that
both our hearts may be ſet to obey thy
commaundments, and alſo that by thee
we being defended from the feare of our
enemies, may paſſe our time in reſt and
quietneſſe, through the merites of Jeſus
Chriſt our Saviour. Amen.

¶ The third Colleſt for aide againſt all perils.

Lighten our darkneſſe, we beſeech thee
Lord Ioyde, and by thy great mercie be-
ſend vs from all perils and dangers of
this night, for the loue of thy onely ſonne
our Saviour Jeſus Chriſt. Amen.

¶ In the feaſtes of Chriſtmas, the Epiphanie,
Saint Matthie, Eaſter, the Aſcenſion, Pente-
coſt, Saint Iohn Baptiſt, Saint Iames, Saint
Bartholomew, Saint Matthewe, Saint Simon
and Iude, Saint Andrewe, and Trinitie Sun-
day, ſhall be ſung or ſaid this confeſſion, after
Benedictus.

Quicumque vult.

Quicum-
que vult.

Who soeuer will be saued: befoze all things it is necessarie that he hold the Catholique faith.

Which faith except enery one do keepe holp and vndefiled: without doubt hee shall perishe euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the gloyp equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not thye eternals: but one eternall.

As also there be not thye incomprehensibles, nor thye vncreated: but one vncreated,

Quicumque vult.

Uncreated, and one incomprehensible.
So likewise the Father is Almighty,
the Sonne Almighty: & the holy Ghost
Almighty.

And yet they are not thre Almighties:
but one Almighty.

So the Father is God, the Sonne is
God: and the holy Ghost is God.

And yet they are not thre Gods: but
one God.

So likewise the Father is Lord, the
Sonne Lord: and the holy Ghost Lord.

And yet not thre Lords: but one Lord.
For we as wee be compelled by the
Christian veritie: to acknowledge every
person by himselfe to be God and Lord.

So are we forbidden by the Catholike
religion: to say there be thre Gods, or
thre Lords.

The Father is made of none: neither
created, nor begotten.

The Sonne is of the Father alone:
not made, nor created, but begotten.

The holy Ghost is of the Father and
of the Sonne: neither made, nor created,
nor begotten, but proceeding.

So there is one Father, not three Fa-
thers, one Sonne, not three Sonnes: one
holy Ghost, not three holy Ghostes.

And in this Trinitie, none is afore or
after

D. liii.

Quicumque vult.

after other : none is greater or lesse then another.

But the whole thye persons be coeternall together : and coequall.

So that in all things, as is aforesaide : the Vnitie in Trinitie, and the Trinitie in Vnitie is to be worshipped.

He therefore that will be saued : must thus thinke of the Trinitie.

Furthermoze it is necessarie to everlasting saluation: that he also beleue rightly in the incarnation of our Lorde Iesus Christ.

For the right faith is , that we beleene and confesse: that our Lorde Iesus Christ, the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds : and man, of the substance of his mother , bozne in the world.

Perfect God, and perfect man: of a reasonable soule , & humane flesh subsisting.

Equall to the Father as touching his Godhead : and inferiour to the Father, touching his manhood.

Who although he be God and man : yet is he not two, but one Christ.

One, not by conuersion of the Godhead into flesh : but by taking of the manhood into God.

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Quicunque vult,

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

We whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall go into life everlasting: and they that haue done euill, into everlasting fire.

This is the Catholique faith: which except a man beleue faithfully, he cannot be saued.

Glorp be to the Father, &c.
As it was in the beginning, &c.

¶ Here

Here foloweth the Letanie,
to be vsed vpon Sundayes, Wed-
nesdayes, and Fridayes, and at other
times, when it shall be commaunded
by the Ordinarie,



God the Father of heauen:
haue mercie vpon vs miserable
sinners.

O God the Father of heauen, &c.

God the sonne redeemer of the world:
haue mercie vpon vs miserable sinners.

O God the Sonne redeemer, &c.

God the holy Ghost, proceeding from
the Father and the Sonne: haue mercie
vpon vs miserable sinners.

O God the holy Ghost, &c.

holy blessed & glorious Trinitie, three
persons and one God: haue mercie vpon
vs miserable sinners.

O holy blessed and glorious, &c.

Remember not to orde our offences, nor
the offences of our forefathers, neither
take thou vengeance of our sinnes: spare
vs good Lord, spare thy people, whom
thou hast redeemed with thy most pre-
cious blood, and be not angrie with vs
for ever.

Spare vs good Lord

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The Litanie.

from all euill and mischiefe, from sinne,
from the crafts and assaults of the deuill,
from thy wrath, and from euerlasting
damnation.

Good Lord deliuer vs.

from all blindnesse of heart, from pride,
vaine glory, & hypocrisie, from enuie, ha-
tred and malice, and all vncharitableness.

Good Lord deliuer vs.

from fornication, and all other deadly
sinne, and from all the deceites of the
world, the flesh, and the deuill.

Good Lord deliuer vs.

from lightning and tempest, from
plague, pestilence, and famine, from bat-
tell and murder, and from sudden death.

Good Lord deliuer vs.

from all sedition and priuie conspiracie,
from all false doctrine and heresie, from
hardnesse of heart, and contempt of thy
word and commandement.

Good Lord deliuer vs.

By the myserie of thy holy incarnation,
by thy holy natiuitie and circumcision,
by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie sweate, by
the crosse and passion, by thy precious
death and buriall, by thy glorious resur-
rection and ascension, and by the com-
ning

The Litanie,

ming of the holy Ghost.

Good Lord deliuer vs.

**In all time of our tribulation, in all time
of our wealth, in the houre of death, and
in the day of iudgement.**

Good Lord deliuer vs.

**We sinners doe beseech thee to heare vs
(O Lord God) and that it map please thee
to rule & gouerne thy holy Church vni-
uersally in the right way.**

We beseech thee to heare vs, &c.

**That it map please thee to keepe and
strengthen in the true worshipping of
thee, in righteousnesse & holinesse of life,
thy seruant Elizabeth, our most graci-
ous Queene and gouernour.**

We beseech thee to heare vs, &c.

**That it map please thee to rule her heare
in thy faith, feare and loue, and that she
map alway haue affiance in thee, and es-
uer seeke thine honout and gloyp.**

We beseech thee to heare vs, &c.

**That it map please thee to be her defens-
der & keeper, giuing her the victorie ouer
all her enemies.**

We beseech thee to heare vs, &c.

**That it map please thee to illuminate all
Bishops, Pastors, and Ministers of the
Church, with true knowledge and vn-
derstanding of thy word, and that both
by**

The Litanie.

by their preaching and liuing they may
set it forth, and shew it accordingly.

We beseech thee to heare vs, &c.

That it may please thee to indue the
Lords of the counsell, and all the nobilitie
with grace, wisdom, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse & keepe
the Magistrates, giuing them grace to
execute iustice, and to maintaine truely.

We beseech thee to heare vs, &c.

That it may please thee to blesse & keepe
all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all na-
tions, vniuite, peace, and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an
heart to loue & dread thee, and diligently
to line after thy commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy
people increase of grace, to heare meekely
thy word, and to receiue it with pure af-
fection, and to bring forth the fruites of
the spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the
way of truely, all such as haue erred and
are deceiued,

We

We beseech thee to heare vs, &c.

That it may please thee to strengthen
such as doe stand, and to comfort and
helpe the weake hearted, and to raise vp
them that fall, and finally to beat downe
Sathan vnder our feete.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe,
and comfort, all that be in danger, necessi-
tie, and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserve all
that trauaile by land or by water, al wo-
men labouring of childe, all sicke persons
and yong children, and to shewe thy pitie
vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defend & pro-
vide for the fatherlesse children and wi-
dowes, & all that be desolate & oppressed.

We beseech thee to heare vs, &c.

That it may please thee to haue mercie
vpon all men.

We beseech thee to heare vs, &c.

That it may please thee to forgive our e-
nemies, persecuters, and slanderers, and
to turne their hearts.

We beseech thee to heare vs, &c.

That it may please thee to giue and pre-
serue to our vse the kindly frutes of the
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earth, so as in due time wee may enjoy
them.

We beseech thee to heare vs good Lord.
That it may please thee to giue vs true
repentance, to forgiue vs all our sinnes,
negligences, & ignorances, & to endue vs
with the grace of thy holy spirit, to amende
our liues according to thy holy word.

We beseech thee to heare vs, &c.
Sonne of God, we beseech thee to heare vs.
Sonne of God, we beseech thee to heare vs.
O Lambe of God, that takest away the
sinnes of the world.

Graunt vs thy peace.
O Lambe of God, that takest away the
sinnes of the world.

Haue mercie vpon vs.
O Christ heare vs.
O Christ heare vs.
Lord haue mercie vpon vs.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.

Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

Lord haue mercie vpon vs.
Our father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The versicle.

O Lord deale not with vs after our sinne.
Answer.

Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that wee make before thee in all our troubles, & aduersities whensoever they oppresse vs, and graciously heare vs, that those evils which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that vs thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, throught Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didst in their dayes, and in the olde time before them.

O Lord arise, helpe vs, & deliuer vs for thine honour.

Gloyp be to the Father, &c.

As it was in the beginning, &c.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

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The Letanie.

thou wilt grant their requests: fulfil now
O Lord, the desires and petitions of thy
seruants, as may be most expedient for
them, graunting vs in this world know-
ledge of thy trueth, and in the world to
come life everlasting. Amen.

2. Cor. 13.

The grace of our Lord Jesus Christ,
and the loue of God, & the fellowship
of the holy Ghost, be with vs all euer-
more. Amen.

For raine if the time require.

O God heauenly Father, which by thy
Sonne Jesus Christ, hast promised
to all them that seeke thy kingdome and
the righteousnesse thereof, all things ne-
cessarie to their bodily sustenance: send
vs we beseech thee, in this our necessitie,
such moderate raine and showres, that
we may receiue the frutes of the earth to
our comfort, and to thy honour, through
Jesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of
man diddest once drowne all the
world, except eight persons, and after-
ward of thy great mercie diddest pro-
mise neuer to destroy it so againe: wee
humbly beseech thee, that although wee
for our iniquities haue worthily deserved

E. ii.

His

The Leticie.

this plague of raine and waters, yet by
on our true repentance, thou wilt send vs
such weather, whereby we may receiue
the fruites of the earth in due season, and
learne both by thy punishment to amend
our liues, and for thy clemencie to giue
thee praise & glory, through Iesus Christ
our Lord.

In the time of dearth and famine.

O God heauenly Father, whose gift it
is that the raine doeth fall, the earth
is fruitfull, beasts increase, and fishes doe
multiply, beholde we beseech thee the af-
flictions of thy people, and grant that the
scarcitie and dearth, which we doe now
most iustly suffer for our iniquitie, may
through thy goodnesse be mercifully tur-
ned into cheapenesse and plentie, for the
loue of Iesus Christ our Lord, to whom
with thee and the holy Ghost, be praise
for euer. Amen.

In the time of warre.

O Almighty God, King of all kings, &
gouernour of all things, whose power
no creature is able to resist, to whom it
belongeth iustly to punish sinners, and to
be mercifull to them that truly repent:
saue and deliuer vs, wee humbly beseech
thee, from the hands of our enemies, a-
bate their pride, assuage their malice, &
confound

The Letanie.

confound their deuices, that we being armed with thy defence, may be preserved enermore from all perils, to glorifie thee, which art the onely giuer of all victorie, through the merites of thy onely Sonne Iesus Christ our Lord, Amen.

In the time of any common plague
or sicknesse.

O Almighty God, which in thy wrath in the time of king Dauid, didst slay with the plague of pestilence threescore and ten thousand, and yet remembryng thy mercie diddest saue the rest: haue pitty vpon vs miserable sinners, that now we are visited with great sicknesse and mortalitye, that like as thou didst then command thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague and grievous sicknesse through Iesus Christ our Lord, Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: & though we be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christes sake, our only mediatur and advocate, Amen.

The Collects, Epistles and
Gospels, to be vsed at the cele-
bration of the Lords Supper,
and holy Communion
through the yere.

¶ The first Sunday in Aduent.
The Collect.

Almighty God, giue vs grace, that
we may cast away the woorkes of
darkenesse, and put vpon vs the armour
of light, nowe in the time of this mortall
life, in the which thy Sonne Iesus Christ
came to visite vs in great humilitie, that
in the last day when he shall come againe
in his glorious maiestie to iudge both the
quicke and the dead, we may rise to the
life immortall, through him, who liueth
and reigneth with thee and the holy
Ghost, now and ever. Amen.

The Epistle.

Rom. 13. **O**We nothing to any man, but this,
that ye loue one another: for he that
loueth another, fulfilleth the lawe. For
these commaundements, Thou shalt not
commit adulterie, Thou shalt not kill,
Thou shalt not steale, Thou shalt not
beare false witnesse, Thou shalt not lust,
and so forth, if there be any other coman-
dement, it is all comprehended in this
saying,

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in Aduent.

fulfilled. Heauen and earth shall passe,
but my words shall not passe.

¶ The iij. Sunday in Aduent.

The Collect.

Lorde, we beseech thee giue care to our
prayers, and by thy gracious visitati-
on lighten the darkenesse of our hearts,
by our Lord Iesus Christ. Amen.

The Epistle.

Let a man thus wise esteeme vs, euen 1. Cor. 4
as the ministers of Christ, & stewards
of the secrets of God. Furthermoze it is
required of the stewards, that a man be
found faithfull. With me it is but a very
small thing, that I should be iudged of
you, either of mans iudgement: no, I
iudge not mine owne selfe, for I knowe
nought by my selfe, yet am I not thereby
iustified: It is the Lord that iudgeth me.
Therefore iudge nothing before the time,
vntill the Lord come, which will lighten
things that are hid in darkenesse, and o-
pen the counsels of the hearts, and then
shall euery man haue praise of God.

The Gospel.

When John being in prison heard Matt. 11
the wordes of Christ, he sent two
of his Disciples, and saide vnto him, Art
thou he that shall come, or doe we looke
for another? Iesus answered, and saide
vnto

The iiij. Sunday

unto them, Goe, and shewe John againe
what pee haue heard & scene: The blinde
receiue their sight, the lame walke, the le-
pers are cleansed, & the deafe heare, & dead
are raised vp, & the poore receiue the glad
tidings of the Gospel: and happie is hee
that is not offended by me. And as they
departed, Iesus began to say vnto a peo-
ple concerning John, What went ye out
into the wilbernesse to see? A reede that is
shaken with the wind? Or what went ye
out to see? A man clothed in soft raiment?
Beholde, they that weare soft clothing,
are in kings houses. But what went ye
out to see? A Prophet: Verily I say vnto
you, & more then a Prophet: For this
is he of whom it is witten, Beholde, I
send my messenger before thy face, which
shall prepare thy way before thee.

The iiij. Sunday in Aduent.

The Collect.

Lord raise vp we pray thee, thy power,
and come among vs, and with great
might succour vs, that whereas through
our sinnes & wickednesse, we be soze let &
hindred, thy bountifull grace and mercie,
through the satisfaction of thy sonne our
Lord, may speedily deliuer vs: to whom
with thee and the holy Ghost, be honour
and glory, world without end. Amen.

The

The Epistle.

Retorce in the Lord alway, and agayne Phil. 4.
 I say, Retorce. Let your softnesse be
 knowne to all men: The Lord is euen at
 hand. Be carefull for nothing, but in all
 prayer and supplication, let your petiti-
 ons be manifest vnto God, with giuing
 of thanks. And the peace of God, which
 passeth all vnderstanding, keepe your
 hearts and minds, through Christ Iesus.

The Gospel.

This is the record of John, when the Iohn 8
 Iewes sent Priests & Leuites from
 Hierusalem, to aske him, What art thou?
 And he confessed, & denied not, and saide
 plainely, I am not Christ. And they asked
 him, What then? Art thou Elias? And
 he said, I am not. Art thou a Prophet?
 And he answered, No. Then saide they
 vnto him, What art thou, that we may
 giue an answer vnto them that sent vs?
 What sayest thou of thy selfe? He said, I
 am the voyce of a cryer in the wilbernes,
 Make streight the way of the Lord, as
 said the Prophet Esai. And they which
 were sent, were of the Pharisees, and
 they asked him, and said vnto him, Why
 baptizest thou then, if thou be not Christ,
 nor Elias, neither that Prophet? John
 answered them, saying, I baptize wth wa-
 ter,

On Christmas day.

ter, but there standeth one among you
whom pee knowe not, hee it is, which
though hee came after me, was before
me, whose shoe latchet I am not worthy
to vnloose. These things were done at
Bethabara beyond Iordan, where Iohn
did baptise.

¶ On Christmas day.

The Collect.

Almighty God, which hast given vs
thy onely begotten sonne to take our
nature vpon him, and this day to bee
borne of a pure virgine: Graunt that we
being regenerate, and made thy children
by adoption and grace, may daily be re-
newed by thy holy Spirit, through the
same our Lord Iesus Christ, who liueth
and reigneth with thee and the holy
Ghost, now and euer. Amen.

The Epistle.

Ioh. i.

God in times past diuersly and many
waies spake vnto the fathers by
Prophets, but in these last dayes he hath
spoken to vs by his owne Sonne, whom
he hath made heire of all things, by whō
also he made the world. Which Sonne,
being the brightnesse of his glorie, and the
very image of his substance, ruling all
things with the word of his power, hath
by his owne person purged our sinnes,
and

S. Steuens day.

The Collect.

Graunt vs, O Lord, to learne to loue
our enemies, by the example of thy
martyr S. Steuen, who prayed for his
persecutors, to thee, which, &c.

Then shall follow the Collect of the Natiuitie,
which shall be saide continually vnto Newe-
yeeres day.

The Epistle.

AND Steuen being full of the holy Acts 7.
Ghost, looked vp stedfastly with his
eyes into heauen, and sawe the glory of
God, and Iesus standing on the right
hand of God, and said, Behold, I see the
heauens open, and the Sonne of man
standing on the right hand of God. Then
they gaue a shoute with a loude voyce,
and stopped their eares, and ranne vpon
him all at once, and cast him out of the ci-
rie, & stoned him. And the witnesse laide
downe their clothes at a young mans
feete, whose name was Saul. And they
stoned Steuen, calling on, & saying, Lord
Iesu receiue my spirite. And he kneeled
downe, & cried with a loud voyce, Lord,
lay not this sinne to their charge. And
when he had thus spoken, he fell asleepe.

The Gospel.

Behold, I send vnto you Prophets, Mat. 23.
Band wise men, and Scribes, and some

S. Stevens day.

of them ye shal kill and crucifie, and some
of them pee shal scourge in your Syna-
gogues, and persecute them from citie to
citie, that vpon you may come all the
righteous blood, which hath bene shed
vpon the earth, from the blood of the right-
eous Abel, vnto the blood of Zacharias
the sonne of Barachias, whom ye slewe
betweene the Temple and the Altar. Ve-
rily I say vnto you, all these things shall
come vpon this generation. O Hierusas-
lem, Hierusalem, thou that killest the Pro-
phets, and stonest them which are sent
vnto thee, howe often would I haue ga-
thered thy children together, euen as the
Henne gathereth her chickens vnder her
wings, and ye would not? Behold, your
house is left vnto you desolate. For I say
vnto you, you shal not see me henceforth,
till that ye say, Blessed is hee that com-
meth in the name of the Lord.

¶ On S. Iohn Euangelists day.

The Collect.

Mercifull Lord, wee beseech thee to
least thy bright beames of light vpon
thy Church, that it being lightened by the
doctrine of thy blessed Apostle, and E-
uangelist Iohn, may attaine to thy es-
uerlasting giftes, through Iesus Christ
our Lord, Amen.

The

S. Iohn Euangelists day.

The Epistle.

That which was from the beginning,
which we haue heard, which we haue
seene with our eyes, which we haue loo-
ked vpon, and our hands haue handled
of the word of life. (And þ life appeared,
and wee haue seene and beare witnesse,
and shewe vnto pou that eternall life,
which was with the father and appea-
red vnto vs) That which we haue seene
and heard, declare we vnto pou, that pe
also may haue fellowship with vs, & that
our fellowship may be with the Father,
and his Sonne Iesus Christ. And this
we write vnto pou, that pe may reioyce,
and that pour ioy may be full. And this
is the tidings which wee haue heard of
him, and declare vnto pou, that God is
light, and in him is no darkenesse at all.
If wee say wee haue fellowship with
him, and walke in darkenesse, we lie, and
doe not the trarthy. But and if we walke
in light, enen as hee is in light, then
haue we fellowship with him, and the
blood of Iesus Christ his Sonne cleans
eth vs from all synne. If we say wee
haue no synne, wee deceiue our selues,
and the trueth is not in vs. If wee
knowledge our synnes, hee is faithfull
and iust to forgive vs our synnes, and

1. Iohn 1.

S. Iohn Euangelists day.

to cleanse vs from all unrighteousnesse.
If we say we haue not sinned, we make
him a lyar, and his word is not in vs.

The Gospel.

ohn, 21.

Iesus saide vnto Peter, Followe thou
me. Peter turned about, and sawe the
Disciple whom Iesus loued, following
(which also leaned on his brest at supper,
and saide, Lord, which is he that betray-
eth thee?) When Peter therefore sawe
him, he said to Iesus, Lord, what shall he
here doe? Iesus said vnto him, If I will
haue him to carrie till I come, what is
that to thee? follow thou me. Then went
this saying abroade among the brethren,
that that disciple should not die. Yet Ies-
us said not to him, He shall not die: but,
If I will that he carrie till I come, what
is that to thee? The same Disciple is he
that testifieth of these things, and wrote
these things, and we know that his testi-
monie is true. There are also many other
things which Iesus did, the which if
they should be written euery one, I sup-
pose the worlde could not containe the
bookes that should be written.

¶ Innocents day.

The Collect.

A Almighty G D D, whose praise this
day the young Innocents the wit-
nesses

Innocents day.

nesses haue confessed and shewed forth,
not in speaking, but in dying: mortifie
and kill all vices in vs, that in our con-
uersation, our life may expresse thy faith,
which with our tongues we doe confesse,
through Iesus Christ our Lord.

The Epistle.

I Looked, and loe, a Lambe stood on the Apoc. 14
mount Sion, and with him an Cxlii.
thousand, hauing his name, and his fa-
thers name written in their foreheads.
And I heard a voyce from heauen, as
the sounde of many waters, and as the
voyce of a great thunder. And I heard
the voyce of harpers, harping with their
harpes, and they sung as it were a newe
song before the seate, and before the foure
beastes, and the elders, and no man could
learne the song, but the Cxlii. p. which
were redeemed from the earth. These are
they which were not defiled with wo-
men, for they are virgins. These followe
the Lambe, whithersoener he goeth. These
were redeemed from men, being the first
fruits vnto God, and to the lambe, & in
their mouths was found no guile, for they
are without spot before the throne of God.

The Gospel.

THE Angel of the Lord appeared to Matth. 1
Joseph in a sleepe, saying, Arise, and
take

x. iii.

Innocents day.

take the childe and his mother, and flee into Egypt, and be thou there til I bring thee worde. For it will come to passe, that Herode shall seeke the childe to destroy him. So when hee awoke, hee tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herode when he sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slewe all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres olde, or vnder) according to tyme which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Ieremie, where as he saide, In Rama was there a voyce heard, lamentation, weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almightie God, which hast given vs
A thy onely begotten sonne to take our
nature vpon him, & this day to be borne
of

Sunday after Christmas.

of a pure virgin: grant that we, being regenerate, and made thy children by adoption & grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ, who liveth & reigneth, &c.

The Epistle.

AND I say, that the heire (as long as Gala. 4.
he is a child) differeth not from a servant, though he be Lord of all, but is under tutors and governours, untill the time that the Father hath appointed. Even so we also, when we were children, were in bondage under the ordinances of the world. But when the time was full come, God sent his sonne made of a woman, and made bond unto the lawe, to redeeme them which were bound unto the lawe, that we through election might receive the inheritance, that belongeth unto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into your hearts, which crieth Abba, Father. Wherefore now thou art not a servant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

This is the booke of the generation of Matth.
Jesus Christ, the sonne of David, the sonne of Abraham: Abraham begate
P.iii.

The Sunday

begate Isaac, Isaac begate Jacob, Ja-
 cob begate Judas, and his brethren, Ju-
 das begate Phares and Zaram of Tha-
 mar, Phares begate Esrom, Esrom be-
 gate Aram, Aram begate Aminadab, A-
 minadab begate Naasson, Naasson be-
 gate Salmon, Salmon begate Boos of
 Rahab, Boos begate Obed of Ruth, O-
 bed begate Jesse, Jesse begate David the
 king, David the king begate Salomon
 of her that was the wife of Uri, Salo-
 mon begate Roboam, Roboam begate
 Abia, Abia begate Asa, Asa begate Josaf-
 phat, Josaphat begate Joram, Joram
 begate Ozias, Ozias begate Joatham,
 Joatham begate Achas, Achas begate
 Ezechias, Ezechias begate Manasses,
 Manasses begate Ammon, Ammon begate
 Josias, Josias begate Jechonias & his
 brethren, about the time that they were
 caried away to Babylon: and after they
 were brought to Babylon, Jechonias
 begate Salathiel, Salathiel begate Zoro-
 babel, Zorobabel begat Abiud, Abiud
 begate Eliachim, Eliachim begate Azor,
 Azor begat Sadoc, Sadoc begate Achin,
 Achin begate Eliud, Eliud begate Elea-
 zar, Eleazar begate Matthan, Matthan
 begate Jacob, Jacob begate Joseph the
 husband of Marie, of whom was borne
 Jesus,

after Christmas.

Jesus, even he that is called Christ. And so all the generations from Abraham to David, are fourteene generations. And from David unto the captiuitie of Babelon, are fourteene generations. And from the captiuitie of Babelon unto Christ, are fourteene generations. The birth of Jesus Christ was on this wise. When his mother Marie was married to Ioseph, befoze they came to dwell together, she was found with child by the holy Ghost. Then Ioseph her husband (because he was a righteous man, & would not put her to shame) was minded privately to depart from her. But while he thus thought, behold, the Angel of the Lord appeared to him in a sleepe, saying, Ioseph thou sonne of David, feare not to take vnto thee Marie thy wife, for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his name Jesus, for he shall save his people from their sinnes. All this was done, that it might be fulfilled which was spoken of by the Lord by the Prophet, saying, Behold, a maide shall be with childe, and shall bring forth a sonne, and they shall call his name Emmanuel, which if a man interprete, is as much to say, as God with vs. And Ioseph,

The Circumcision.

seph, as soone as hee awoke out of slepe, did as the Angel of the Lord had bidden him: & he tooke his wife vnto him, & knew her not, till she had brought forth her first begotten sonne, & called his name Jesus.

¶ The Circumcision of Christ.

The Collect.

Almighty G D D, which madest thy blessed Sonne to be circumcised, and obedient to the lawe for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly, and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4.

Blessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? for we say, that faith was reckoned to Abraham for righteousness. Howe was it then reckoned? When he was in the circumcision, or when hee was in the vncircumcision? Not in time of circumcision, but when he was yet vncircumcised. And hee received the signe of circumcision, as a seale of the righteousness of faith, which he had yet being vncircumcised, that hee shoulde be the

the father of all them that beleene, though they be not circumcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that hee should be the heire of the world) happened not vnto Abraham, or to his seede, through the lawe, but through the righteousness of faith. For if they which are of the lawe, be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

And it fortuned, as soone as the **M**ns Luke 2.
Angels were gone away from the sheps
heards into heauen, they said one to ano-
ther, Let vs goe euen now vnto Beth-
lehem, and see this thing that wee heare
say is happened, which the Lorde hath
shewed vnto vs. And they came with
haste, and found Mary and Ioseph, and
the babe laide in a manger. And when
they had seene it, they published abroade
the saying that was tolde them of that
child. And all they that heard it, wondred
at those things which were tolde them
of

The Epiphanie.

of the shepheards. But Marie kept all those sayings, and pondered them in her heart. And the shepheards returned praising and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Iesus, which was named of the Angel befoze he was conceiued in the wombe.

¶ If there be a Sunday betweene the Epiphanie and the circumcision, then shall be vsed the same Collect, Epistle and Gospel, at the Communion, which was vsed vpon the day of Circumcision.

¶ The Epiphanie. The Collect.

O God, which by the leading of a star, diddest manifest thy onely begotten sonne to the Gentiles, mercifully graunt, that we which know thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

Ephc. 3.

For this cause I Paul am a prisoner
For Iesus Christ for you heathen, if ye
haue heard of the ministracion of his grace
of God, which is giuen me to youward.

For

The Epiphanie.

For by reuelation shewed he the myſtery vnto me, as I wrote afore in febe words. Whereby when ye reade ye may vnderſtand my knowledge in the myſterie of Chriſt, which myſterie in tines paſt was not opened vnto the ſonnes of men, as it is nowe declared vnto his holy Apoſtles and Prophets by the Spirite, that the Gentiles ſhould be inheritours alſo, and of the ſame body, and partakers of his promiſe of Chriſt, by the meanes of the Goſpel, whereof I am made a miniſter, according to the gift of the grace of God, which is giuen vnto me after the woo-king of his power. Vnto me the leaſt of all Saints is this grace giuen, that I ſhould preach among þ Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what þ fellowship of the myſterie is, which from þ beginning of the world hath bene hid in God, which made all things through Jeſus Chriſt, to the intent that now vnto the rulers and pow-ers in heauenly things, might be known by the congregation, the manifold wiſedome of God, according to the eternall purpoſe which he wrought in Chriſt Jeſus our Lord, by whom we haue boldneſſe and entrance, with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.

Matth. 2.

When Jesus was borne in Bethle-
hem a citie of Iurie, in the time of
Herod the king, beholde, there came wise
men from the East to Hierusalem, saying,
Where is hee that is borne king of the
Iewes? For wee haue seene his starre in
the East, and are come to worship him.
When Herod the king had heard these
things, he was troubled, and all the ci-
tie of Hierusalem with him. And when
he had gathered all the chiefe Priests
and Scribes of the people together, he
demaunded of them where Christ should
be borne. And they saide vnto him, At
Bethlehem in Iurp: For thus it is writ-
ten by the Prophet, And thou Bethlehem
in the land of Iurie, art not the least a-
mong the Princes of Iuda: for out of
thee shall come vnto me the Captaine
that shall gouerne my people Israel.
Then Herod, when he had prinielie called
the wise men, hee enquired of them dili-
gentli what time the starre appeared.
And he bade them go to Bethlehem, and
sard, Go your way thither, and search di-
ligently for the childe: and when ye haue
found him, bring me word againe, that
I may come & worship him also. When
they had heard the king, they departed,
and

Eph

The first Sunday after the Epiphanie.

and loe, the starre which they sawe in the East, went befoze them, till it came and stood ouer the place wherein the childe was. When they sawe the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of GOD in a sleepe, that they should not goe againe to Herod, they returned into their owne countrey another way.

¶ The first Sunday after the Epiphanie.

The Collect.

Lord, we beseech thee mercifully to receive the prayers of thy people, which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord, Amen.

The Epistle.

I Beseech you therefore brethren, by the mercifulnesse of GOD, that ye make your bodies a quicke sacrifice, holy, and acceptable vnto GOD, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but be

Rom. 12.

The first Sunday

be you changed in your shape, by the re-
muing of your minde, that ye may pious
what thing that good & acceptable and
perfect wil of God is. For I say (throughe
the grace that vnto me giuen is) to euery
man among you, that no man stand high
in his owne conceit, moze then it becom-
meth him to esteeme of himselfe: but so
iudge of himselfe, that he be gentle and so-
ber, according as God hath dealt to eue-
ry man the measure of faith. For as we
haue many members in one body, and
all members haue not one office: so we
being many, are one body in Christ, and
euery man among our selues one ano-
thers members.

The Gospel.

Luke 2.

The father and mother of Jesus went
to Hierusalem, after the custome of
the feast day. And when they had fulfil-
led the dayes, as they returned home the
childe Jesus abode still at Hierusalem,
and his father and mother knewe not of
it: but they supposing him to haue beene
in the companie, came a dayes iourney,
and sought him among their kinsfolke
and acquaintance: And when they
found him not, they went backe againe
to Hierusalem, and sought him. And it
foynned, that after thre dayes they
found

Eph

after the Epiphanie.

found him in the Temple, sitting in the
mids of the Doctors, hearing them, and
posing them. And all that heard him,
were astonied at his understanding and
answeres. And when they saw him, they
maruelled. And his mother saide vnto
him, Sonne, why hast thou thus deale
with vs? Behold, thy father and I haue
sought thee sorrowing. And he said vnto
them, How happened it þe sought me?
Wilt ye not that I must goe about my
fathers businesse? And they vnderstood
not that, saying which hee spake vnto
them. And hee went downe with them,
and came to Nazareth, and was obedi-
ent vnto them. But his mother kept all
these sayings together in her heart. And
Jesus prospered in wisdom, and age,
and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

Almightie & everlasting God, which
Adoest gouerne all things in heauen
and earth: mercifully heare the suppli-
cations of thy people, and graunt vs thy
peace all the dayes of our life.

The Epistle.

Seeing that we haue diuers giftes, ac-
cording to the grace that is giuen vns Rom. 12.
to vs, if a man haue the gift of prophesie,

G. i.

let

The second Sunday

let him haue it, that it be agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenes. Let him that ruleth, doe it with diligence. If any man shew mercie, let him do it with cherefulnesse. Let loue be without dissimulation. Hate that which is euill, and cleane vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, go one before another. Be not slouthfull in the businesse which ye haue in hand. Be seruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute vnto þe necessitie of the saintes, be ready to harbour, blesse them which persecute you, blesse I say, and curse not. Be merie with them that are merie, weepe with them that weepe, be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Ep John 2.

AND the third day there was a marriage in Cana a citie of Galilee, and the mother of Iesus was there. And Iesus was called, & his Disciples vnto the marriage,

after the Epiphanie,

mariage. And when the wine failed, the mother of Jesus saide vnto him, They haue no wine. Jesus saide vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there six water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins a peece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he said vnto them, Drawe out nowe, and beare vnto the gouernour of the feast. And they beare it. When the ruler of the feast had tasted the water turned into wine, & knew not whence it was (but the ministers which drew the water knewe) he called the bridegrome, and said vnto him, Euery man at the beginning both set forth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glorie, and his disciples beleued on him.

¶ The third Sunday after the Epiphanie.

The Collect.

Almightie and euerlasting God, mercifull
 As if thou looke vpon our infirmities, &
 G. ii. w

The iii. Sunday

In all our dangers and necessities, stretch forth thy right hand to helpe and defend vs through Christ our Lord.

The Epistle.

Rom. 12.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide aforeshand things honest, not onely before God, but also in the sight of all men. If it be possible, as much as in you is, liue peaceably with all men. Dearsly beloued, auenge not your selues, but rather giue place vnto wrath: For it is written, Vengeance is mine, I will reward (saith the Lord.) Therefore if thine enemy hunger, feede him, if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire on his head. Be not overcome of euill, but overcome euill with goodnesse.

The Gospel.

Matth. 8.

When hee was come downe from the mountaine, much people folloved him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. And Iesus saide vnto him, Tell no man, but goe and shewe thy selfe to the Priest,

after the Epiphanie.

Wrest, & offer the gift (that Moses com-
manded to be offered) for a witnesse vnto
them. And when Iesus was entred into
Capernaum, there came vnto him a Cen-
turion, & besought him, saying, Master,
my seruant lyeth at home sicke of the
palsie, and is grievously pained: and Ie-
sus said, When I come vnto him, I will
heale him. The Centurion answered, and
saide, Sir, I am not worthy that thou
shouldest come vnder my roofe: but
speake the worde onely, and my seruant
shall be healed. For I also my selfe am a
man subiect to the authoritie of another,
and haue souldiers vnder me: And I say
to this man, Goe, and he goeth: and to
another man, Come, and he cometh:
and to my seruant, Doe this, and he doth
it. When Iesus heard these wordes, he
marueiled, and saide vnto them that fol-
lowed him, Verily I say vnto you, I
haue not founde so great faith in Israel.
I say vnto you, that many shall come
from the East and West, and shall rest
with Abraham, Isahac, and Iacob in
the kingdome of heauen: but the children
of the kingdome shall be cast out into ve-
ter darkenesse, there shall be weeping and
gnashing of teeth. And Iesus saide vnto
the Centurion, Go thy way, and as thou
belieuest,

The fourth Sunday

beleeuest, so be it vnto thee. And his seru-
tant was healed in the selfe same houre.

¶ The fourth Sunday after the Epiphanie.

The Collect.

GOD which knowest vs to be set in
the mids of so many and great dan-
gers, that for mans frailtenesse we cannot
alwayes stand vprighely: graunt to vs
the health of body and soule, that al those
things which we suffer for sinne, by thy
helpe we may well passe and ouercome,
through Christ our Lord.

The Epistle.

om. 13.

LEt every soule submit himselfe vnto
the authoritie of the higher powers:
for there is no power but of God. The
powers that be, are ordeined of God.
Whosoever therefore resisteth power, res-
isteth ordinance of God. But they that
resist, shall receiue to themselves damna-
tion. For rulers are not fearefull to them
that doe good, but to them that doe euill.
Wilt thou be without feare of the pow-
er? Doe well then, & so shalt thou be pray-
sed of the same: for hee is the minister of
God for thy wealch. But if thou doe that
which is euill, the feare: for he beareth not
the sword for nought: for he is the minis-
ter of God, to take vengeance on them
that doe euill. Wherefore ye must needs
obey,

Ep

after the Epiphanie.

obey, not only for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therfore his due: tribute to whom tribute belongeth: custome to whom custome is due, feare to whom feare belongeth, honour to whom honour pertaineth.

The Gospel.

AN D when he entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in so much as the ship was covered with waues, but he was asleepe. And his disciples came to him and awoke him, saying, Master, saue vs, we perish. And hee said vnto them, Why are ye fearefull, O ye of little faith? Then hee arose, and rebuked the windes & the sea, and there followed a great calme. But his men marvelled, saying, What manner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of demils, which came out of the graues, & were out of measure fierce, so that no man might go by that way. And behold, they cried out, saying, O Iesu thou son of God, what haue we to doe with

Matth. 8.

G.iii.

The first Sunday after the Epiphanie.

with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an heard of many swine, feeding. So the devils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the heard of swine. And beholde, þ whole heard of swine was caried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the citie, and told euery thing, and what had happened vnto þ possessed of the devils. And behold, the whole citie came out to meete Iesus, and when they saw him, they besought him þ he would depart out of their coastes.

¶ The first Sunday after the Epiphanie.

The Collect.

Lorde, wee beseech thee to keepe thy Church and household continually in thy true religion, þ they which doe lean onely vpon hope of thy heavenly grace, may euermore be defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Coloss. 3.

Put vpon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing

The fift Sunday after the Epiphanie.

ring one another, and forgiving one another, if any man haue a quarrell against another, as Christ forgave you, euen so doe pe. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisdom. Teach and exhort your owne selues in psalmes & hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye doe in word or deede, doe all in the name of the Lord Jesus, giuing thanks to God the father by him.

The Gospel.

The kingdome of heauen is like vnto Matt. 13.
A man which sowed good seede in his
fielde: but while men slept, his enemy
came, & sowed tares among the wheate,
and went his way. But when the blade
was springing vp, and had brought forth
fruite, then appeared the tares also. So
the seruants of the householder came, and
said vnto him, Sir, biddest thou not sowe
good seede in thy field? from whence then
hath it tares? He said vnto them, The en-
nious man hath done this. The seruants
said vnto him, Wilt thou then that we go
and

Septuagesima Sunday.

and weede them vp? But he saide, Nay: lest while ye gather vp þe tares, ye plucke vp also the wheate with them: let both growe together vntill the harvest, and in the time of harvest I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheate into my barn.

¶ The sixt Sunday (if there bee so many) shall haue the same Psalmes, Collect, Epistle and Gospel, that was on the fift Sunday.

¶ Septuagesima Sunday.

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glorie of thy name, through Iesus Christ our Saviour, who liueth and reigneth, &c.

The Epistle.

1. Cor. 9. **P**erceine ye not, howe that they which run in a course, run all, but one receiueth the reward? so run, that ye may obtaine. Every man þe pꝛoueth masteries, abstaineth from all things: & they do it, to obtaine a crowne that shal perish, but we to obtaine an euerlasting crowne. I therfore so run, not as at an vncertaine thing: so fight I, not as one that beateth þe aire: but

Septuagesima Sunday.

but I tame my body, & bring it into subjection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospel.

The kingdome of heauen is like vnto Mat. 20.
 a man that is an houlholder, which went out early in the morning to hire labourers into his vineyard. And whē the agreement was made with the labourers for a penie a day, hee sent them into his vineyard. And he went out about the third houre, and sawe other standing idle in the market place, and saide vnto them, Goe ye also into the vineyard, and whatsoeuer is right, I will giue you. And they went their way. Again he went out about the sixth and ninth houre, and did likewise. And about the eleuenth houre he went out, and found other standing idle, and saide vnto them, Why stand ye here all the day idle? They said vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when euen was come, the Lord of the vineyard said vnto his stewards, Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about

Sexagesima Sunday.

about the eleventh houre, they receiued
euery man a penie. But when the first
came also, they supposed that they should
haue receiued more, & they likewise recei-
ued euery man a penie. And when they
had receiued it, they murmured against
the good man of the house, saying, These
last haue wrought but one houre, & thou
hast made them equall with vs, which
haue boyned the burthen, and heate of the
day. But he answered vnto one of them,
and saide, Friende, I doe thee no wrong:
biddest thou not agree with me for a pe-
nie? take that thine is, and goe thy way:
I will giue vnto this last, euen as vnto
thee. Is it not lawfull for me to do as me
listeth with mine owne goods? Is thine
eye euill, because I am good? So the last
shall be first, and the first shall be last. For
many are called, but fewe are chosen.

¶ Sexagesima Sunday.

The Collect.

LORD God which seest that we put not
our trust in any thing that we doe:
mercifully graunt, that by thy power we
may be defended against all aduersitie,
through Iesus Christ our Lord.

The Epistle.

2. Cor. 11. **Y**ee suffer fooles gladly, seeing your
selues are wise. For ye suffer, if a man
bring

Sexagesima Sunday

bring you into bondage, if a man des-
 noure, if a man take, if a man exalt him-
 self, if a man smite you on þ face. I speake
 as concerning rebuke, as though we had
 bin weake in this behalfe: howbeit wher-
 in soeuer any man dare be told (I speake
 foolishly) I dare be bolde also. They are
 Hebrewes, euen so am I. They are Isra-
 elites, euen so am I. They are the seede of
 Abraham, euen so am I. They are þ mis-
 nisters of Christ, (I speake as a foole) I
 am more. In labours more aboundant,
 in stripes aboue measure, in prison more
 plenteously, in death oft. Of þ Jewes five
 times receiued I fourtie stripes saue one,
 thise was I beaten with rods: I was
 once stoned: I suffered thise shipwacke.
 Night and day haue I beene in the deepe
 sea, in tourneping often, in perils of was-
 ters, in perils of robbers, in ieopardies
 of mine owne nation, in ieopardies amōg
 the heathen, in perils in the citie, in perils
 in wildernesse, in perils in the sea, in pe-
 rils among false brethren, in labour and
 trauell, in watchings often, in hunger and
 thirst, in fastings often, in colde & naked-
 nesse: besides the things which outward-
 ly happen vnto me, I am cumbered daily
 and doe care for all congregations. Who
 is weake, and I am not weake? Who is
 offended,

offended, & I burne not? If I must needs boast, I wil boast of the things that concerne mine infirmities. The God & father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

Luke 8.

When much people were gathered together, & were come to him out of all cities, he spake by a similitude, The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the aire deuoured it vp. And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprang vp with it, & choked it. And some fell on good ground, and sprang vp, & bare fruite an hundred folde. And as hee saide these things, he cryed, Hee that hath eares to heare, let him heare. And his disciples asked him, saying, What manner of similitude is this? And hee saide, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not understand. The parable is this, The seede is the word of God, those that are besides the way

are

Quinquagesima Sunday.

Are they that heare, then comineth the deuill, and taketh away the word out of their hearts, lest they should beleue & be saued. They on þe stones, are they, which when they heare, receiue the worde with ioy, and these haue no rootes, which for a while beleue, & in time of temptation go away. And þe which fell among thornes, are they, which when they haue heard, go forth, and are choked with cares, and riches, & voluptuous lining, & bring forth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the worde, and keepe it, and bring forth fruit through patience.

Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing woorth, send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoener liueth, is counted dead before thee: graunt this for thy ouerly sonne Iesus Christes sake.

The Epistle.

Though I speake with tongues of men, and of Angels, & haue no loue, I am euen as sounding brasse, or as a tinck.

1. Cor. 13

Quadragesima Sunday.

tingling Cymball. And though I could
 prophesie, & vnderstand al secrets, and all
 knowledge: pea, if I haue all faith, so that
 I could mooue mountaines out of their
 places, & yet haue no loue, I am nothing.
 And though I bestowe all my goods to
 feede the poore, and though I gaue my
 bodye euen that I burned, & yet haue no
 loue, it profiteth me nothing. Loue suffereth
 long, and is courteous. Loue ennieth
 not, loue doeth not frowardly, swelleth
 not, dealeth not dishonestly, seeketh not
 her owne, is not prouoked to anger, thin-
 keth none euill, reioyceth not in iniquitie,
 but reioyceth in the trueth: suffereth all
 things, beleueth all things, hopeth all
 things, endureth all things. Though that
 prophesying faile, either tongues cease,
 or knowledge vanish away, yet loue ne-
 ver falleth away. For our knowledge is
 vnperfect, & our prophesying is vnper-
 fect: but when that which is perfect is
 come, then that which is vnperfect shalbe
 done away. Whē I was a child, I spake
 as a childe, I vnderstood as a childe, I
 imagined as a childe: but as soone as I was
 a man, I put away childishnes. Now we
 see in a glasse, euen in a darke speaking:
 but then shall we see face to face. Now I
 know vnperfectly, but then shall I know
 euen

Quinquagesima Sunday.

even as I am knowen. Nowe abideth faith, hope, and loue, euen these thre: but the chiefe of these is loue.

The Gospel.

Jesus tooke vnto him the twelue, and Luke 18.
said vnto them, Beholde, we goe by to Iherusalem, & all shalbe fulfilled, that are written by ^{the} Prophets of the Sonne of man. For hee shall be deliuered vnto the Gentiles, and shall be mocked and despitefully intreated, and spitted on. And when they haue scourged him, they will put him to death, & the third day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceined not the things which were spoken. And it came to passe, that as hee was come nigh to Iericho, a certaine blind man sat by the high wayes side, begging. And when hee heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou sonne of Dauid, haue mercie on me. And they which went before rebuked him, that he should hold his peace: but hee cried so much the more, Thou sonne of Dauid haue mercie on me. And Iesus stood still, & commanded him to bee brought vnto him. And

U. L.

when

The first day of Lent.

When hee was come nere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus saide vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight and followed him praising God. And all the people, when they sawe it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

A Almighty and enerlasting God, which hastest nothing that thou hast made, & doest forgive the sinnes of all them that be penitent: create & make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercie, perfect remission and forgiveness, through Iesus Christ.

The Epistle.

Ioc 1.

Turne you vnto me with all your hearts, with fasting, weeping, and mourning: Rent your hearts, & not your clothes. Turne you vnto the Lord your God: for hee is gracious and mercifull, long suffering and of great compassion, and ready to pardon wickednesse. Then no doubt, he also shall turne and forgive: and after his chastening, he shall let your increase

The first day of Lent.

Increase remaine for meate and drinke of
ferings vnto the Lord pour God. Blowe
out with the trumpet in Sion, proclaime
a fasting, call the Congregation and ga-
ther the people together: warne the con-
gregation, gather the elders, bring y^e chil-
dren & sucklings together. Let the brides-
grome goe forth of his chamber, and the
bride out of her closet. Let the priests serue
the Lord betweene the porch & the altar,
weeping, and saying, Be fauourable, O
Lorde, be fauourable vnto thy people, let
not thine heritage be brought to such con-
fusion, least the heathen be Lords thereof.
Wherefore should they say among the
heathen, Where is now their God?

The Gospel.

When yee fast, be not sad as the Matth. 6
hypocrites are: for they disfigure
their faces, that it may appeare vnto
men howe that they fast. Verily I say
vnto you, they haue their reward. But
thou, when thou fastest, anoint thine
head, and wash thy face, that it appeare
not vnto men how y^e thou fastest, but vn-
to thy father which is in secret, & thy fa-
ther which seeth in secreete, shall rewarde
thee openly. Lay not vp for your selues
treasure vpon earth, where y^e rust & moth
doeth corrupt, and where theues breake
throughe

The first Sunday

through and steale : But lay by for you
treasures in heauen, where neither rust
nor mothy doth corrupt, & where theenes
doe not breake through and steale. For
where your treasure is, there will your
hearts be also.

¶ The first Sunday in Lent,
The Collect.

O Lord, which for our sakes didst fast
fourtie daies, & fourtie nights, giue
vs grace to vse such abstinence, that our
flesh being subdued to the spirit, we may
euer obey thy godly motions in righte-
ousnesse and true holinesse, to thy honour
and glory, which liuest and reignest, &c.

The Epistle.

2. Cor. 6.

WE as helpers exhort you, that ye
receiue not the grace of **G O D** in
vaine. For he saith, I haue heard thee in
a time accepted, and in the day of salua-
tion haue I succoured thee. Behold, now
is that accepted time: behold, now is that
day of saluation. Let vs giue none occasi-
on of euill, that in our office be found no
fault: but in all things let vs behaue our
selues as the ministers of **G O D**, in much
patience, in afflictions, in necessities, in
anguishes, in stripes, in prisonments, in
strifes, in labours, in watchings, in fast-
ings, in purenes, in knowledge, in long
suffering,

suffering, in kindnesse, in the holy Ghost,
in loue vnfeined, in the word of trueth, in
the power of God, by the armour of righte-
teousnesse on the right hand & on the left,
by honour and dishonour, by euill report
and good report, as deceiuers, & yet true,
as vnknown, & yet known, as dying, &
behold we liue, as chastened, and not kil-
led, as sorowing, and yet alway merry, as
poore, and yet making many rich, as ha-
uing nothing, & yet possessing all things.

The Gospel.

Then was Iesus led away of the spi- Matth. 4.
rit into the wilderness to be tempted
of the deuil. And when he had fasted four-
tie dayes, and fourtie nights, he was at
the last an hungred. And when the tempt-
er came to him, he saide, If thou be the
sonne of God, commaund that these stones
be made bread. But he answered & saide,
It is written, man shall not liue by bread
onely, but by euery word that proceedeth
out of the mouth of God. Then the deuill
taketh him by into the holy citie, and set-
teth him on a pinnacle of the Temple, and
saith vnto him, If thou be the sonne of
God, cast thy selfe downe headlong: For
it is written, He shall giue his Angels
charge ouer thee, and with their hands
they shall holde thee vp, least at any time
thou

The second Sunday.

thou dash thy foote against a stone. And
Jesus saide vnto him, It is written as
gaine, Thou shalt not tempt the Lord thy
God. Againe the deuill taketh him vp in
to an exceeding hie mountaine, & sheweth
him all the kingdomes of the world, and
the glory of them, and saith vnto him, All
these will I giue thee, if thou wilt fall
downe and worship me. Then saierh Jes
us vnto him, Auoide Satan: for it is
written, Thou shalt worship þe Lord thy
God, and him only shalt thou serue. The
deuill leaueth him, and beholde, the
Angels came and ministered vnto him.

¶ The second Sunday in Lent.

The Collect.

Almighty God, which doest see that
we haue no power of our selues to
helpe our selues: keepe thou vs both out-
wardly in our bodies, and inwardly in
our soules, that we may be defended
from all aduersities, which may happen
to the body, and from all euill thoughts
which may assault and hurt the soule,
through Jesus Christ, &c.

The Epistle.

Thes. 4.

We beseech you brethren, and ex-
hort you by the Lord Jesus, that
ye increase more and more euen as pee
haue receiued of vs howe pee ought to
walke,

walke, and to please God. For ye knowe
what commandements we gaue you by
our Lord Iesus Christ. For this is the
will of God, euen your holinesse, that ye
should abstaine from fornication, & that
euery one of you should knowe howe to
keepe his vessel in holinesse and honour,
and not in the lust of concupiscence, as
doe the Heathen, which know not God:
That no man oppresse and defraude his
brother in bargaining, because that the
Lord is the auenger of all such things, as
we told you before and testified. For God
hath not called vs vnto vncleannesse, but
vnto holinesse. Ye therefore that despi-
sest, despisest not man, but God, which
hath sent his holy spirit among you.

The Gospel.

Iesus went thence, and departed into Match. 1
the coastes of Tyre and Sidon: and bes-
holde, a woman of Canaan, which came
out of the same coastes, cryed vnto him,
saying, Haue mercy on me, O Lord, thou
sonne of Dauid: my daughter is pitiou-
sly vexed with a deuil. But he answered her
nothing at all. And his Disciples came
and besought him, saying, Send her a-
way, for she cryeth after vs. But hee
answered and saide, I am not sent but
to the lost sheepe of the house of Israel.

The third Sunday

Then came she, & worshipped him, saying, Lord helpe me. He answered, & saide, It is not meete to take þ childrens bread, and cast it to dogs. Shee answered and said, Trueth Lord, for the dogs eate of the crumbes which fall from their masters table. Then Iesus answered, & said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

¶ The third Sunday in Lent.

The Collect.

Wee beseech thee Almighty God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiestie to bee our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

phel. 5.

Be ye the followers of God, as deare children, and walke in loue, euen as Christ loued vs, & gave himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, & all uncleauines, or couetousnes, let it not be once named among you, as it becometh saints: or filthinesse, or foolish talking, or iesting, which are not comely: but rather giuing of thankes. For this ye knowe, that no whoremonger,

Whoremonger, either vncleane person, or
couetous person (which is a worshipper
of images) hath any inheritance in the
kingdome of Christ, and of God. Let no
man deceiue you with vaine wordes: for
because of such things cometh the wrath
of God vpon the children of disobedience.
Be not ye therfore companions of them.
We were sometimes darkenesse, but now
are ye light in the Lord: walke as chil-
dren of light. For the fruite of the spirite
consisteth in all goodnesse, and righteous-
nesse, & trueth. Accept that which is plea-
sing vnto the Lord, and haue no fellow-
ship with the vnfruitfull workes of dark-
nesse, but rather rebuke them. For it is a
shame euen to name those things which
are done of them in secret: But all things
when they are brought forth by the light,
are manifest. For whosoever is manis-
fest, the same is light. Wherefore he saith,
Awake thou that sleepest, and stand vp
from death, and Christ shall giue thee
light.

The Gospel.

Jesus was casting out a deuill that was Luke 11
dumbe, and when hee had cast out the
deuill, the dumbe spake, and the people
wondred. But some of them said, He cas-
teth out devils through Beelzebub the
chiefe

The third Sunday in Lent.

chiefe of þe deuils. And other tēpted him,
and required of him a signe from heauen.
But he knowing their thoughts, said vnto
them, euery kingdome diuided against
it selfe, is desolate, and one house doth fall
vpon another. If Satan also be diuided
against himselfe, how shall his kingdome
endure? Because ye say, I cast out deuils
through Beelzebub. If I by the helpe of
Beelzebub cast out deuils, by whose helpe
do your children cast them out? Therfore
shal they be your iudges. But if I by the
finger of God cast out deuils, no doubt
the kingdome of God is come vpon you.
When a strong man armed watcheth his
house, the things that he posselseth are in
peace: but when a stronger then hee
commeth vpon him, and ouercommeth
him, he taketh from him all his harnesse
wherewith hee trusted, and diuideth his
goods. He that is not with me, is against
me: and hee that gathereth not with me,
scattereth abroade. When the vncleane
spirite is gone out of a man, he walketh
through drye places, seeking rest: & when
he findeth none, he saith, I will returne
againe into my house whence I came out.
And when he cometh, he findeth it swept
and garnished. Then goeth he, and taketh
to him seven other spirits worse then him
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The fourth Sunday in Lent.

selfe, and they enter in, and dwell there, and the ende of that man is worse then the beginning. And it fortuned, that as hee spake these things, a certaine woman of the companie lift vp her voyce, and saide vnto him, happie is the wombe that bare thee, and the paps that gaue thee sucke. But he saide, Yea, happie are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant we beseech thee almighty God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully be relieved through our Lord Iesus Christ.

The Epistle.

Tell me, ye that desire to be vnder the lawe, doe ye not heare the lawe? For it is wrytten, that Abraham had two sonnes: the one by a bondmaid, the other by a freewoman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but hee that was borne of the freewoman, was borne by promise: which things are spoken by an allegorie: For these are two Testaments, the one from the mount Sina, which gendereth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon

Gal. 4.

The fourth Sunday.

Upon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of us all. For it is written, Reioyce thou barren that bearest no children, breake forth, & cry, thou that trauest not: For the desolate hath many more children, then she which hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh persecuted him that was borne after the spirit: eue so is it now. Nevertheless, what saith the Scripture? But away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

John 6.

Jesus departed ouer the sea of Galilee; which is the sea of Tiberias, & a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Jesus then lift vp his eyes, and sawe a great companie come vnto him, he saide vnto Philip, Whence

Whence shall wee buy bread that these
may eate? This he said to proue him, for
he himselfe knewe what he would doe.
Philip answered him, Two hundred pe-
niworth of bread are not sufficient for
them, that euery man may take a litle.
One of his Disciples, (Andelwe Simon
Peters brother) saith vnto him, There is
a lad which hath fise barley loaues and
two fishes: but what are they among so
many? And Jesus said, Make the people
sit downe. There was much grasse in the
place. So the men sate downe, in number
about fise thousand. And Jesus tooke
the bread, and whē he had giuen thanks,
he gaue to his disciples, and the disciples
to them that were set downe, and like-
wise of the fishes, as much as they
would. When they had eaten ynough, he
said vnto his Disciples, Gather vp the
broken meate which remaineth, that no-
thing be lost. And they gathered it to-
gether, and filled twelue baskets with
the broken meate of þ fise barley loaues,
which broken meate remained vnto
them that had eaten. Then those men
(when they had seene the miracle that
Jesus did) saide, This is of a trueth the
same Prophet that should come into the
world.

The fift Sunday

The Collect.

We beseech thee Almighty G D D,
mercifully to looke vpon thy peo-
ple, that by thy great goodnes they may
be gouerned & preserved euermore, both
in body and soule, through Iesus Christ
our Lord.

The Epistle.

Hebr. 9.

Christ being an high Priest of good
things to come, came by a greater & a
more perfect Tabernacle, not made with
hands, that is to say not of this building,
neither by the blood of goates & calves:
but by his owne blood he entred in once
into the holy place, and found eternal re-
demption. For if the blood of oxen and of
goates, & the ashes of a yong colwe, when
it is sprinkled, purifieth the vncleane,
as touching the purifying of þe flesh: how
much more shall þe blood of Christ, which
through the eternal spirit offered himselfe
without spot to God, purge your conscie-
ence from dead works, for to serue the li-
ving God? And for this cause is he the
Mediatour of the newe Testament, that
through death, which chanced for the re-
demption of those transgressions that
were vnder þe first testament, they which
are called, might receiue the promise of
eternall inheritance.

The

In Lent.

The Gospel.

Which of you can rebuke me of Iohn 8.
sinne? If I say the tructh, why do
ye not beleene me? He þ is of God, hea-
reth Gods wordes: Ye therefore heare
them not, because ye are not of God. The
answered the Iewes, and said vnto him,
Say we not well, that thou art a Sama-
ritane, & hast the deuil? Iesus answered,
I haue not the deuil: But I honour my
father, and ye haue dishonoured me. I
seeke not mine owne praise, there is one
þ seeketh & iudgeth. Verily, verily I say
vnto you, If a man keepe my saying, he
shal neuer see death. Then said the Iewes
vnto him, Now know we that thou hast
the deuil. Abraham is dead, and þ Pro-
phets, & thou saiest, If a man keepe my
saying, he shall neuer taste of death. Art
thou greater then our father Abraham,
which is dead? And þ prophets are dead.
Whom makest thou thy selfe? Iesus an-
swered, If I honoꝝ my selfe, mine honoꝝ
is nothing: it is my father that honoꝝeth
me, which ye say is your God, and yet ye
haue not knowen him. But I know him:
& if I say I know him not, I shalbe a li-
arlike vnto you. But I know him, & keep
his saying. Your father Abraham was
glad to see my day, & he saw it, & reioiced.

Then

The Sunday next

Then said he Jewes vnto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Per Abraham was borne, I am. Then tooke they by stoles to cast at him, but Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

Almighty & everlasting God, which of thy tender loue towards man hast sent our Sauour Iesus Christ to take vpon him our flesh, & to suffer death vpon the crosse, that all mankind should follow the examples of his great humilitie: mercifully graunt, that we may both follow the examples of patience, & be made partakers of his resurrection, through the same Iesus Christ our Lord, Amen.

The Epistle.

Phil. 2.

Let the same minde be in you, that was also in Christ Iesu, which when he was in the shape of God, thought it no robbery to be equall with God: nevertheless, he made himselfe of no reputation, taking on him the shape of a servant, & became like vnto men, and was found in his apparel as a man. He humbled himselfe, and became obedient vnto the death, even the death of the crosse. Wherefore

before Easter.

Wherefore God hath also exalted him on high, and given him a name which is above all names, that in his name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, & that all tongues should confesse that Jesus Christ is the Lord vnto the praise of God the Father.

The Gospel.

And it came to passe, when Jesus had finished all these sayings, he said vnto his disciples, We knowe that after two dayes shall be Easter, & the sonne of man shall bee deliuered ouer to bee crucified. Then assembled together his chiefe priests; and the Scribes, and the Elders of the people, vnto the palace of the high priest, (which was called Caiaphas) and held a counsell, that they might take Jesus by subtiltie, and kill him. And they said, Not on the holy day, lest there be an uprore among the people. When Jesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaister boxe of precious ointment, & powred it on his head as he sat at the board. But when his disciples sawe it, they had indignation, saying, Whereto serueth this waste? This ointment might haue bene well sold, & giuen to the poore.

Matt. 26.

A. 4.

When

The Sunday next

When Iesus understood that, he said vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon me: for ye haue & poore alwayes with you, but me pee shall not haue alwayes. And in that she hath cast this oynement on my body, she did it to bury me. Verily I say vnto you, Where soeuer this Gospel shalbe preached in all the world, there shall also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (which was called Judas Iscariot) went vnto the chiefe Priests, & said vnto them, What wil ye giue me, & I wil deliuer him vnto you? And they appointed vnto him thirtie pieces of silver. And from that time forth he sought opportunity to betray him. The first day of sweet bread, the Disciples came to Iesus, saying vnto him, Where wilt thou that wee prepare for thee to eate the Pascheouer? And he saide, Goe into the citie to such a man, & say vnto him, The master saith, My time is at hand: I wil keepe my Pascheouer with my disciples. And & disciples did as Iesus had appointed them, & they made ready the Pascheouer. When the euen was come, he sate downe with the twelue. And as they did eate, he said, Verily I say vnto you, that one of you shall

before Easter.

shall betray me. And they were exceeding
sorrowful, and began euery one of them to
say vnto him, Lord, is it I? He answered,
and saide, He that dippeth his hand with
me in the dish, the same shall betray me.
The sonne of man truely goeth, as it is
written of him: but wo vnto that man by
whom y^e sonne of man is betrayed: it had
bene good for that man if he had not bene
borne. Then Judas which betrayed him,
answered, and said, Master, is it I? He
said vnto him, Thou hast said. And when
they were eating, Iesus tooke bread, and
when he had giuen thanks, hee brake it,
and gaue it to the disciples, & said, Take,
eate, this is my body. And hee tooke the
cup, and thanked, & gaue it them, saying,
Drinke ye all of this: for this is my blood
which is of the newe Testament, that is
shed for many, for the remission of sinnes.
But I say vnto you, I will not drinke
hencefoorth of this fruite of the vine tree,
vntill y^e day when I shal drinke it new wth
you in my fathers kingdome. And when
they had said grace, they went out vnto
mount Oliuet. Then said Iesus vnto the,
Will ye shalbe offended because of me this
night: For it is writtē, I wil smite y^e shep-
heard, & the sheepe of y^e flocke shalbe scat-
tered abroad, but after I am risen againe,
I will

The Sunday next

I will goe before you into Galilee. Peter answered, and said vnto him, Though all men be offended because of thee, yet wil I not be offended. Iesus said vnto him, Verily I say vnto thee, that in þe same night, before the cock crowe, thou shalt deny me thrise. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all þe disciples. Then came Iesus wth them vnto a farme place (which is called Gethsemane) & saide vnto his disciples, Sit ye here, while I goe and praye p^r ponder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to wax sorrowfull and heauiue. Then said Iesus vnto them, My soule is heauy euen vnto þe death: tarye ye here, and watch with me. And he went a little further, and fell flat on his face, & prayed, saying, O my father, if it be possible, let this cup passe from me: Neuertheles, not as I will, but as thou wilt. And he came vnto the disciples, & found them asleepe, and said vnto Peter, What, could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The Spirit is willing, but the flesh is weake. He went away once again, & prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of

of it, thy will be fulfilled. And he came & found them asleepe againe, for their eyes were heauie. And he left them, and went againe, and prayed the third time, saying the same words. Then cometh he to his disciples, and said vnto them, Sleepe on now, & take your rest: beholde the houre is at hand, and the Sonne of man is betrayed into the handes of sinners. Rise, let vs be going, behold, he is at hand that both betray me. While he yet spake, loe, Judas one of the number of the twelue, came, and to him a great multitude with swordes and stauies, sent from the chiefe Priests & Elders of the people. But he that betrayed him, gaue them a token, saying, Whosoener I kisse, the same is he, holde him fast. And forthwith he came to Iesus, and said, Haile master, and kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, & laide hands on Iesus, and tooke him. And behold one of them which were with Iesus, stretched out his hand, and drew his sworde, and strooke a seruant of the hie Priest, & smote of his eare. Then said Iesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish by the sword. Thinkest thou that I cannot now pray to my Father,

The Sunday next

ther, & he shall giue me euen nowe more
then twelue legions of angels: But how
the shal þ scripture be fulfilled: For thus
must it be. In þ same houre said Iesus to
the multitude, He be come out as it were
to a thiefe, w swordes & staves for to take
me. I late daily with you teaching in the
tēple, & ye took me not. But al this was
done, that the scriptures of the Prophets
might be fulfilled. Then all the Disciples
forsooke him, & fled. And they tooke Ie-
sus & led him to Caiaphas the hie Priest,
where the Scribes & the Elders were as-
sembled. But Peter followed him as farre
off vnto the high Priests palace, & went
in, and sate with the seruants to see the
end. The chiefe Priests and Elders, and
all the concill sought false witnesses as
gainst Iesus for to put him to death, but
found none: yea, when many false witness-
ses came, yet found they none. At the last
came two false witnessses, and saide, This
fellow said, I am able to destroy the tem-
ple of God, and to build it againe in three
dayes. And the chiefe Priest arose & saide
vnto him, Answerest thou nothing? why
doe these beare witnessse against thee?
But Iesus held his peace. And the chiefe
Priest answered, and saide vnto him, I
charge thee by the liuing God, that thou
tell

tell vs whether thou be Christ the sonne
of God. Iesus saide vnto him, Thou hast
said: Neuertheles, I say vnto you, Heres
after shall ye see the sonne of man sitting
on the right hand of power, & coming
in the cloudes of the skie. Then the high
Priest rent his clothes, saying, He hath
spoken blasphemie, what neede we of any
more witnesses? Beholde, nowe ye haue
heard his blasphemie, what thinke ye?
They answered, & saide, He is worthy to
die. Then did they spit in his face, & buf-
feted him wth fistes. And other smote him
on the face with p^{alme} of their hands,
saying, Tell vs thou Christ, Who is he p^{er}
smote thee? Peter sate wthout in the court,
& a damsel came to him, saying, Thou als
so wast with Iesus of Galilee. But he de-
nied befoze them all, saying, I wote not
what thou sayest. Whē he was gone out
into p^{er} porch, another wench saw him, &
said vnto them that were there, This sels
low was also wth Iesus of Nazareth. And
again he denied with an othe, saying, I
doe not know p^{er} man. After a while came
vnto him they that stood by, & said vnto
Peter, Surely thou art ene one of them,
for thy speech bewraieth thee. Then begā
he to curse & to sweare that he knewe not
the man. And immediatly p^{er} cocke crewe.

The Sunday next

And Peter remembred þ word of Iesus, which saide vnto him, Before the Cocke crowe, thou shalt denie me thise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people helde a counsell against Iesus, to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the Deputie. Then Judas, which had betrayed him (seeing þ he was condemned) repented himselfe, and brought againe þ thirtie plates of siluer to the chiefe Priests, & elders, saying, I haue sinned, betraying the innocent blood. And they saide, What is þ to vs? see thou to that. And he cast downe þ siluer plates in the temple, & departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates & saide, It is not lawfull for to put them into þ treasure, because it is the price of blood. And they tooke counsel, & bought with them a potters field to bury strangers in: wherefoze the felde is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled þ which was spoken by Ieremy the prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, who they bought of the children of Israel, and gaue them for the potters

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ters field, as the Lord appointed me. Iesus stood before the deputie, & the deputie
 asked him, saying, Art thou the King of
 the Jewes? Iesus said vnto him, Thou
 sayest. And when he was accused of the
 chiefe Priests, and Elders, he answered
 nothing. Then saide Pilate vnto him,
 Hearest thou not howe many witnesses
 they lay against thee? And he answered
 him to neuer a worde, inasmuch that the
 deputie marueiled greatly. At that feast
 he deputie was wont to deliuer vnto a
 people a prisoner, whō they would desire.
 He had thē a notable prisoner, called Ba-
 rabbas. Therefore whē they were gather-
 ed together, Pilate said, Whether wil ye
 that I giue loose vnto you Barabbas, or
 Iesus which is called Christ? For hee
 knewe that for enuie they had deliuered
 him. When hee was set downe to giue
 iudgemēt, his wife sent vnto him, saying,
 Haue thou nothing to doe with that iust
 man, for I haue suffered this day many
 things in my sleepe because of him. But
 the chiefe Priests & Elders perswaded
 the people & they should aske Barabbas,
 and destroy Iesus. The deputie answer-
 ed, and said vnto them, Whether of the
 twaine wil ye that I let loose vnto you?
 They said, Barabbas. Pilate said vnto
 them,

The Sunday next

them, What shal I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The deputie said, What cull hath he done? But they cried þ more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but þ more busines was made, he tooke water, & washed his hands befoze the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, & said, His blood be on vs, & on our children. Then let he Barabbas loose vnto them, & scourged Iesus, and deliuered him to be crucified. Then the souldiers of þ deputy tooke Iesus into the common hall, & gathered vnto him all the companie, & they stripped him, & put on him a purple robe, & platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, & bowed þ knee befoze him, & mocked him, saying, Haile king of þ Iewes. And whē they had spit vpon him, they tooke the reede and smote him on the head, & after that they had mocked him, they tooke the robe off him againe, & put his owne raiment on him, & led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came

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came vnto þ place which is called Golgo-
 tha, that is to say, A place of dead mens
 skuls, & gaue him vineger mingled with
 gall to drinke: And when he had tasted
 therof, he would not drinke. Whē they had
 crucified him, they parted his garments,
 and did cast lots, that it might be fulfilled
 which was spoken by the prophet, They
 parted my garments among them, & vpon
 my vesture did they cast lots. And they
 sate & watched him there, and set vp ouer
 his head the cause of his death written,
 This is Iesus y King of the Iewes. Then were
 there two thieues crucified with him, one
 on þ right hand, & another on þ left. They
 þ passed by, reuiled him, wagging their
 heads and saying, Thou that destrodest
 þ temple of God, & didst build it in thre
 daies, saue thy selfe: If thou be þ sonne of
 God, come down from þ Crosse. Likewise
 also the high Priestes mocking him with
 the Scribes and Elders said, He saued o-
 ther, himselfe he cannot saue. If he be the
 king of Israel, let him now come downe
 from the crosse, and we will beleene him.
 He trusted in God, let him deliuer him
 now if he will haue him: For he saide, I
 am the Sonne of God. The thieues also
 which were crucified with him, cast the
 same in his teeth. From the sixt houre
 was

The Sunday next

was there darkenesse ouer all the lande,
vntill the ninth houre. And about the
ninth houre, Iesus cryed with a loude
voyce, saying, Eli, Eli, Lamaſabachthani, that
is to ſay, My God, my God, why haſt
thou forſaken me? ſome of them ſtood
there, when they heard that, ſaide, This
man calleth for Elias. And ſtreightway
one of them ran, & tooke a ſpunge, & when
he had filled it full of vineger, he put it on
a reede, and gaue him to drinke. Other
ſaid, Let be, let vs ſee whether Elias will
come & deliuer him. Ieſus when he had
cried againe in a loude voyce, yielded vp
the ghoſt. And beholde the vaile of the tem-
ple did rent in two parts from the top to
the bottome, and the earth did quake, and
the ſtones rent, and graues did open, and
many bodies of ſaints which ſlept, aroſe,
and went out of their graues after his
reſurrection, and came into the holy city,
and appeared vnto many. When the
Centurion, and they that were with him
watching Ieſus, ſawe the earthquake, and
theſe things which happened, they fea-
red greatly, ſaying, Truly this was the
Sonne of God. And many women were
there, (beholding him afarre off) which
followed Ieſus from Galilee, miniſtring
vnto him, Among which was Marie
Magdalene,

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before Easter.

Magdalene, and Marie the mother of James and Ioses, and the mother of Zebedees children.

¶ The Munday next before Easter.

The Epistle.

What is he? this þ commeth from Esai. 63.
Edom, with red coloured clothes of Bosra, which is so costly a cloth, and commeth in so mightily with all his strength? I am he that teacheth righteousness, & am of power to helpe. Wherfore then is thy clothing red, and thy raiment like his that treadeth in the wines presse? I haue troden the presse my selfe alone, & of al people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, & their blood shall bespilling my clothes, and so will I staine al my raiment. For the day of vengeance is assigned in my heart, and the pere when my people shalbe deliuered, is come, I looked about me, and there was no man to shew me any helpe. I marvelled that no man held me vp: then I helde me by mine owne arme, and my feruentnesse sustained me. And thus will I tread downe the people in my wrath, & bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare

The Munday

clare the goodnes of the Lorde, yea, & the
 praise of the Lord, for all that he hath gi-
 uen vs, for the great good that hee hath
 done for Israel, which he hath giue them
 of his owne fauour, and according to the
 multitude of his louing kindnesse. For he
 said, These no doubt are my people, & no
 shrinking children: and so hee was their
 Saviour. In their troubles he was also
 troubled with them, and the Angel that
 went forth for his presence, deliuered the.
 Of very loue & kindnes that he had vnto
 them, he redeemes them. He hath borne
 them, and caried them by euer since the
 world began. But after they prouoked
 him to wrath, and vexed his holy minde,
 he was their enemy, and fought against
 them himselfe. Yet remembred Israel the
 olde time of Moyses & his people, saying,
 Where is he that brought them from the
 water of the Sea, with them that fed his
 sheepe? Where is he that hath given his
 Holy Spirit among them? He led them
 by the right hand of Moyses with his glo-
 rious arme, deuinding the water befoze
 them, whereby he gate himselfe an euer-
 lasting Name. He led them in the deepe,
 as an horse is led in the plaine, that they
 should not stumble, as a tame beast goeth
 in the field, & the breath given of God, gi-
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meth him rest. Thus, O God, hast thou led thy people, to make thy self a glorious name withall. Looke downe then from heauen, & beholde þ dwelling place of thy Sanctuarie, & thy glory. Howe is it that thy ielousie, thy strength, the multitude of thy mercies, & thy louing kindnes will not be intreated of vs? yet art thou our father. For Abrahā knoweth vs not, neither is Israel acquainted with vs. But thou Lord, art our father & redeemer, and thy name is everlasting. O Lord, wheresfore hast thou led vs out of þ way? wheresfore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, & for þ generation of thine heritage. Thy people haue had but a litle of thy sanctuarie in possession, for our enemies haue troden downe thy holy place. And we were thine from þ beginning, whē thou wast not their Lord, for they haue not called vpon thy name.

The Gospel.

After two dayes was Easter, and the Mat. 14
dayes of sweete bread. And the high Priest, and the Scribes sought howe they might take him by craft, and put him to death. But they saide, Not in the feast day, lest any businesse arise among the people. And when hee was in Bethanias,

The Munday

thanie, in the house of Simon the Leper,
 when as he sate at meat, there was a wo-
 man hauing an Alabaster boxe of oint-
 ment called Nard, that was pure and
 costly, & she brake the boxe, and powred
 it vpon his head. And there were some
 that were not content wth themselves,
 & said, What needeth this waste of oint-
 ment? For it might haue beene solde for
 moze then thre hundred pence, and haue
 beene giuen to the poore. And they grudged
 against her. And Iesus said, Let her alone,
 why trouble ye her? She hath done a
 good worke on me: for ye haue poore w^{ch}
 ye haue alwayes, and whensoeuer ye wil, ye
 may doe them good: but me haue ye not
 alwayes. She hath done that she could,
 she came aforehand to anoint my body
 to the burying. Verily I say vnto you,
 Wheresoeuer this Gospel shall be preas-
 ched thorowout the whole world, this also
 w^{ch} she hath done, shalbe rehearsed in re-
 membrance of her. And Judas Iscariot,
 one of the twelue, went away vnto the
 Priests, to betray him vnto them. When
 they heard that, they were glad, and
 promised that they would giue him mo-
 ney. And he sought howe he might con-
 veniently betray him. And the first day
 of sweete bread, when they offered the
 Pasche

before Easter,

Passouer, his Disciples saide vnto him,
Where wilt thou that we goe & prepare,
that thou mayest eate þ Passouer? And
he sent forth two of his Disciples, and
said vnto them, Goe ye into the citie, and
there shall meete you a man bearing a pit-
cher of water, follow him. And whither-
soeuer he goeth in, say ye vnto the good
man of the house, The master saith,
Where is the ghest chamber, where I
shall eate the Passouer with my Disci-
ples? And he will shew you a great par-
lor paved and prepared, there make rea-
die for vs. And his Disciples went forth,
and came into the citie, and found as he
had said vnto them, and they made ready
the Passouer. And when it was now e-
uentide, he came with the twelue: and
as they sate at board, and did eate, Iesus
said, Verily I say vnto you, One of you
that eateth with me, shall betray me. And
they began to be sorie, and to say to him
one by one, Is it I? and another saide,
Is it I? He answered & said vnto them,
It is one of the twelue, euen he that dips
peth with me in the platter. The Sonne
of man truely goeth as it is writen of
him: but woe vnto that man by whom þ
sonne of man is betrayed: Good were it
for þ man, if he had neuer bin borne. And

The Munday

as they did eate, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and saide, Take, eate, this is my bodie. And he tooke the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the new Testamēt, which is shed for many. Verily I say vnto you, I will drinke no more of the fruit of the vine, vntil that day that I drinke it newe in the kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Iesus saith vnto them, All ye shall be offended, because of me this night: For it is written, I will smite the shephard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter saide vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twice, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also saide they all. And they came vnto a place which was called Gethsemane, & he said to his disciples, Sit ye here, while I goe aside and pray. And he

he taketh with him Peter, & James and
John, and began to waie abashed, and to
be in an agone, and said vnto them, My
soule is heauie euen vnto the death: tarie
ye here, and watch. And he went forth a
litle & fell downe flat on the ground, and
prayed, that if it were possible the houre
might passe from him. And he said, Abba,
Father, all things are possible vnto thee;
take away this cup from me: Neuerthe-
lesse, not as I will: but that thou wilt, be
done. And he came and found them slee-
ping, and saith vnto Peter, Simon, slee-
pest thou? Couldst not thou watch one
houre? watch ye, & pray, lest ye enter into
temptation: the spirit truely is ready, but
the flesh is weake. And againe he went a-
side and prayed, & spake the same words.
And he returned and found them asleepe
again, for their eyes were heauie, neither
will they what to answer him. And he
came the third time, and said vnto them,
 sleepe henceforth & take your ease: it is
enough, the houre is come, beholde, the
sonne of man is betrayed into the hands
of sinners: rise vp, let vs goe: loe, he that
betrayeth me is at hand. And immediat-
ly while hee yet spake, cometh Iudas
(which was one of the twelue) and with
him a great number of people wth swordes

The Munday

and staves from the high Priests and Scribes & Elders. And he that betrayed him, had giue them a general token, saying, Whomsoever I doe kisse, the same is he, take & lead him away warily. And as soone as he was come, he goeth straight way to him, and saith vnto him, Master, Master, and kissed him: & they laide their hands on him, and tooke him. And one of them that stood by, drew out a sword, & smote a seruant of þe hie Priests, & cut off his eare. And Jesus answered, & said vnto them, He be come out as vnto a thiefe with swordes, & staves for to take me: I was dayly wpon in þe temple, teaching, and ye tooke me not: But these things come to passe that þe scriptures should be fulfilled. And they all forsooke him, & ran away. And there followed him a certaine yong man clothed in linen vpon the bare: and the yong men caught him, & he left his linen garment, & fled from them naked. And they led Jesus away to the hie Priest of all, & with him came all the hie Priests, & the Elders, & the Scribes. And Peter followed him a great way off, euen till he was come into the Palace of the hie Priest, & he sate with þe sernants, and warmed himselfe at the fire. And the hie Priests & all the counsell sought for witnesse:

before Easter.

nesse against Iesus, to put him to death,
and founde none : for many bare false
witness against him, but their witnesses
agreed not together. And there arose cer-
taine, and brought false witness against
him, saying, We heard him say, I wil des-
troy this temple that is made wth hands,
and within thre dapes I wil build ano-
ther made without hands : But yet their
witnesses agreed not together. And the
hie Priest stood vp among them, & asked
Iesus, saying, Answerest thou nothing?
Howe is it ^p these beare witness against
thee? But he helde his peace, and answer-
ed nothing. Againe the high Priest as-
ked him, and saide vnto him, Art thou
Christ the sonne of the blessed? And Ies-
us said, I am. And ye shall see the sonne
of man sitting on the right hand of pow-
er, and comming in ^p cloudes of heauen.
Then ^p high Priest rent his clothes, and
said, What neede we any further witnes-
ses? We haue heard blasphemie, what
thinke ye? And they all condemned him
to be worthy of death. And some began
to spit at him, & to couer his face, and to
beat him with fists, and to say vnto him,
Mead. And the seruants buffeted him on
the face. And as Peter was beneath in ^p
palace, there came one of the wenches of
the

The Tuesday

the hie Priest, and when the saue Peter warming himselfe, he looked on him, & said, Wast not thou also wth Iesus of Nazareth? And he denied, saying, I knowe him not, neither wor^t I what thou saiest. And he went out into the porch, and the cocke crew: & a Damoel (when he sawe him) began againe to say to them p^r stood by, This is one of them. And he denied it againe. And anon after, thep p^r stood by, said againe vnto Peter, Sureip thou art one of them, for thou art of Galilee, & thy speech agreeth thereto. But he began to curse and to sweare, saying, I knowe not this man of whom ye speake. And againe the Cocke crewe, and Peter remembred the worde that Iesus had saide to him, Before the cocke crowe twice, thou shalt denie me thre times: & he began to weepe.

The Tuesday before Easter,

The Epistle.

Esa. 50.

The Lord God hath opened mine eare, therefore can I not say nay, neither withdraw mine selfe: but I offer my backe vnto the smiters, & my cheekes to p^r nippers. I turne not my face from shame & spitting, and the Lord God shal helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion,

before Easter.

confusion. He is at hand & iustifieth me: who will then go to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Beholde, the Lord God standeth by me: what is he then that can condemne me? Doe they shalbe like as an olde cloth, the moth shall eate them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenesse, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heede, ye all kinde a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled. This cometh vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

AND anon in the dawning, the high Priests held a counsell with the Elders & the Scribes, and the whole Congregation, and bound Iesus, and led him away and deliuered him to Pilate. And Pilate asked him, Art thou King of the Iewes? And he answered and said vnto him, Thou saiest it. And the high Priests accused him of many things. So Pilate asked

Mat. xiii.

asked

asked him againe, saying, Answerest thou
 nothing? Behold how many things they
 lay to thy charge. Jesus answered yet
 nothing, so that Pilate marvelled. At that
 feast Pilate did deliuer vnto them a pri-
 soner, whomsoever they would desire.
 And there was one p was named Ba-
 rabbas, which lay bound with them that
 made insurrection, he had committed mur-
 der. And the people called vnto him, and
 began to desire him p he would do accor-
 ding as he had ever done vnto them. Pi-
 late answered them, saying, Will ye that
 I let loose vnto you k king of the Iewes?
 For he knew that the hie Priests had de-
 liuered him of enmie. But the hie Priests
 moued the people that he should rather
 deliuer Barabbas vnto them. Pilate an-
 swered againe, & saide vnto them, What
 will ye then that I doe vnto him, whom
 ye call the king of the Iewes? And they
 cried againe, Crucifie him. Pilate said vnto
 them, What euill hath he done? And
 they cried p more feruently, Crucifie him.
 And so Pilate willing to content the peo-
 ple, let loose Barabbas vnto them, & de-
 liuered vp Jesus (when he had scourged
 him) for to be crucified. And the souldiers
 led him away into the common hall, and
 called together the whole multitude: and
 they

they clothed him with purple, and they
 platted a crowne of thornes, and crowne
 ned him withall, & began to salute him,
 Haile king of the Jewes. And they smote
 him on the head with a reede, & did spie
 vpon him, and bowed their knees, and
 worshipped him. And when they had
 mocked him, they tooke the purple off
 him, and put his owne clothes on him,
 and led him out to crucifie him. And they
 compelled one that passed by, called Si
 mon of Cyrene (the father of Alexander
 and Rufus) which came out of the fieldes,
 to beare his crosse. And they brought
 him to a place named Golgotha, which if a
 man interprete, is the place of dead mens
 skulles. And they gaue him to drinke
 wine mingled with myrthe, but he recei
 ued it not. And when they had crucified
 him, they parted his garments, casting
 lots vpon them, what euerp man should
 take. And it was about the third houre,
 and they crucified him, & the title of his
 cause was written, The king of the Iewes.
 And they crucified w him two theeuers,
 the one on his right hand, and the other
 on his left: And the Scripture was ful
 filled, which sayeth, He was counted as
 among the wicked. And they that went by
 rapped on him, wagging their heads, and
 saying,

The Tuesday

saying, Wh wretch, thou p destroyest the Temple, and buildest it againe in thre dayes, saue thy selfe, & come downe from the crosse. Likewise also mocked him the drie Priests among themselves, with the Scribes, and saide, He saued other men, h' himselfe hee cannot saue. Yet Christ the King of Israel descende nowe from the Crosse, that we may see and beleue. And they that were crucified with him, checked him also. And when p first houre was come, darkenesse arose ouer all the earth vntill the ninth houre. And at the ninth houre Iesus cried with a loud voyce, saying, Eloi, Eloi, lama sabachthani? which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Beholde, he calleth for Elias. And one ran, and filled a sprunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come & take him downe. But Iesus cried with a loud voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when p Centurion (which stood befoze him) sawe that hee so cried and gaue vp the ghost, he saide, Truly, this man was the sonne of God. There were

before Easter.

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were also women a good way off, behold-
 ing him: among who was Mary Mag-
 dalen, & Mary the mother of James the
 little, and of Ioses, and Mary Salome
 (which also when he was in Galilee, had
 followed him, and ministered vnto him) &
 many other women which came by with
 him to Hierusalem. And now when the
 euen was come (because it was the day
 of preparing that goeth before the Sab-
 both) Ioseph of the citie of Arimathea, a
 noble counsellor, which also looked for the
 kingdome of God, came & went in boldly
 vnto Pilate, and begged of him the body
 of Iesus. And Pilate marvelled that he
 was already dead, and called vnto him
 the Centurion, & asked of him whether he
 had bene any while dead. And when he
 knew the trueth of y^e Centurion, he gaue
 the body to Ioseph. And he bought a lin-
 nen cloth, & tooke him downe, and wrap-
 ped him in the linen cloth, and laide him
 in a sepulchre, that was hewen out of a
 rocke, and rolled a stone before the doore
 of the sepulchre. And Mary Magdalen, &
 Mary Ioses, beheld where he was laide.

The Wednesday before Easter.

The Epistle.

Wheras is a Testament, there must Hebr. 9.
 also of necessitie, be the death of
 him

The Wednesday

him that maketh the Testament. For the Testament taketh authoritie when men are dead: for it is per of no value, as long as he that maketh the Testament is alive. For which cause also, neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the lawe, he tooke the blood of Calues and of Goates, with water, and purple wooll, and hysope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreover, he sprinkled the Tabernacle with blood also, and all the ministring vessels: and almost all things are by the lawe purged with blood, & without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things, but the heauenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holie places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for us: not to offer himselfe often, as the high Priest entred into the holie place euery yeere with strange blood, (for

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then must he haue often suffered since the world began: but now in the end of the world hath he appeared once, to put sinne to flight, by the offering by of himselfe. And as it is appointed vnto all men that they shall once die, and then cometh the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for him shall he appeare againe without sinne, vnto salvation.

The Gospel.

The feast of sweete bread dyetwe night, Luke 22.
which is called Easter, and the high Priests and Scribes sought howe they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the high Priests and officers, howe he might betray him vnto them: & they were glad, and promised to giue him money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Pascheouer must be offered. And he sent Peter and John, saying, Go & prepare vs h Pascheouer, that we maye eat. They said vnto him,

The Wednesday

him, Where wilt thou that we prepare? And he said vnto them, Behold, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entereth in, and ye shall say vnto the good man of the house, The master saith vnto thee, where is the ghest chamber, where I shall eate the Pasche with my Disciples? And he shall shewe you a great Parlour paved, there make ready. And they went, and found as he had said vnto them, and they made ready the Pasche. And when the houre was come, he sat downe, and the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eate this Pasche with you before I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, & gaue thanks, & said, Take this, and diuide it among you: For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thanks, he brake it, and gaue vnto them, saying, This is my body, which is giuen for you: This doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This is

before Easter.

is the new Testamēt in my blood which
is shed for you. Yet behold þ hand of him
that betrayeth me, is wth me on the table.
And truly the sonne of man goeth as it
is appointed: but woe vnto that man by
whom he is betrayed. And they began to
enquire among theselues, which of them
it was that should doe it. And there was
a strife among them, which of the should
seeme to be the greatest. And he said vnto
them, The Kings of nations reigne o^u
uer them, and they that haue authoritie
vpon them, are called gracious: but pee
shall not so be. But he that is greatest as
mong you, shall be as the yonger, and he
that is chiefe, shall be as hee that doeth
minister. For whether is greater, he that
sitteth at meate, or hee that serueth? Is
not he that sitteth at meate? But I am
among you, as he that ministrereth. Pee
are they which haue bidden with me in
my tentations: and I appoint vnto you
a kingdome, as my Father hath appoin-
ted to me, that pee may eate and drinke
at my table in my kingdome, and sit
on seates iudging the twelue tribes of
Israel. And the loyde saide, Simon,
Simon, Beholde, Satan hath desired to
list you, as it were wheate: but I haue
prayed for thee, that thy faith faile nor.
And

The Wednesday

And when thou art converted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thise that thou knowest me. And he said vnto them, when I sent you without wallet, & scrip, & shoes, lacked ye any thing? And they said, No. Then saide he vnto them, But nowe he that hath a wallet, let him take it vp, and likewise his scrippe, and he that hath no sword, let him sell his coate, and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wicked was he reputed: for those things which are written of me, haue an end. And they said, Worde, behold, here are two swords. And he said vnto them, It is ynough. And he came out, and went as he was wont to mount Oliuet. And the disciples followed him: & when he came to the place, he saide vnto them, Pray, lest ye fall into temptation. And he gate himselfe from them about a stones cast, & kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from me. Neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting

comforting him. And he was in an agony,
 and prayed the longer, & his sweate
 was like drops of blood trickling downe
 to the ground. And when he arose from
 prayer, and was come to his disciples, he
 found them sleeping for heauinesse, and
 he said vnto them, Why sleepe ye? Rise
 & pray, lest ye fall into temptation. While
 he yet spake, behold, there came a compa-
 nie, and he that was called Judas, one of
 the twelue went before them, and pleased
 him vnto Jesus to kisse him. But Jesus
 said vnto him, Judas, betrayest thou the
 Sonne of man with a kisse? when they
 which were about him, saw what would
 follow, they said vnto him, Lord, shall we
 smite with the sword? And one of them
 smote a seruant of the high Priestes, and
 strooke off his right eare. Jesus answered
 and said, suffer ye thus farre forth. And
 when he touched his eare, he healed him.
 Then Jesus said vnto the high Priestes
 and rulers of the Temple, and Elders
 which were come to him, Be ye come out
 as vnto a thiefe, with swords and staves.
 When I was with you in a Tem-
 ple, ye stretched forth no hands against
 me: But this is euen your very houre,
 and the power of darkenesse. Then tooke
 they him, and led him and brought him

to the high Priestes house : But Peter
 followed a farre off. And when they had
 kindled a fire in the mids of the Palace,
 and were set downe together, Peter also
 sat downe among them. But when one
 of the wenches behelde him, as he sat
 by the fire (and looked vpon him) shee
 saide, This same fellowe was also with
 him. And he denied him, saying, Woman,
 I know him not. And after a litle while,
 another saide him, and said, Thou art also
 of them. And Peter said, Man, I am
 not. And about the space of an houre af-
 ter, another affirmed, saying, Verily, this
 fellowe was with him also, for hee is of
 Galilee. And Peter saide, Man, I wote
 not what thou sayest. And immediatly
 while he yet spake, the Cocke crewe. And
 the Lord turned backe, and looked vpon
 Peter: and Peter remembred the worde
 of his Lord, how he had said vnto him, Be-
 fore the Cocke crowe, thou shalt denie me
 thrise. And Peter went out & wept bit-
 terly. And the men which tooke Iesus, mock-
 ed him, and smote him. And when they
 had blindfolded him, they strooke him on
 the face, & asked him, saying, Breade, who
 is he that smote thee? And many other
 things dispitefully said they against him.
 And as soone as it was day, the elders of
 the

before Easter.

the people, & the high Priest & Scribes
came together, & led him into their coun-
cil, saying, Art thou very Christ? Tell vs.
And he said vnto them, If I tell you, ye
will not beleue me: and if I aske you, you
will not answer, nor let me goe: Hereaf-
ter shall the sonne of man sit on the right
hand of the power of God. The said they
all, Art thou then the sonne of God? He
saide, Ye say that I am. And they saide,
What neede wee any further witnesse?
For wee our selues haue heard of his
owne mouth.

¶ The Thursday next before Easter.

The Epistle.

This I warne you of, and commend 1. Cor. 12.
not, that ye come not together after a
better maner, but after a worse. For first
of all when ye come together in þe congre-
gation, I heare that there is dissention a-
mong you, & I partly beleue it. For there
must be sectes among you, & they which
are perfect among you may be knowne.
When ye come together therefore into one
place, the Lords supper cannot be eaten,
for euery man beginneth afoze to eate his
owne supper, & one is hungry, & another
is drunken. Haue ye not houses to eate &
drinke in? Despile ye the congregation of
God, and shame them that haue not?

I. ii.

What

The Thursday

What shall I say vnto you? shal I praise
you? In this I praise you not. That
which I deliuered vnto you, I receiued
of the Lord. For the Lord Iesus the same
night in which he was betrayed, tooke
bread, and when he had giuen thanks, he
broke it, and saide, Take ye, and eate, this
is my body, which is broken for you: this
doe ye in the remembrance of me. After
the same manner also hee tooke the cup
when supper was done, saying, This cup
is the new Testament in my blood: this
do as often as ye drinke it in remembrance
of me: For as often as ye shall eate this
bread, & drinke of this cup, ye shall shewe
the Lords death till he come. Wherefore,
whosoever shall eate of this bread, and
drinke of this cup of the Lord unworthi-
ly, shalbe guiltie of the body and blood of
the Lord. But let a man examine himselfe
and so let him eate of the bread, & drinke
of the cup. For he that eateth & drinketh
unworthily, eateth & drinketh his owne
damnation, because he maketh no differ-
ence of the Lords body. For this cause
many are weake & sicke among you, and
many sleepe: For if we had iudged our
selues, we should not haue bene iudged.
But when we are iudged of the Lord, we
are chastned, that we should not be dam-
ned

before Easter.

ned with the world. Wherefore my bles-
thien, when ye come together to eate, ta-
rie one for another. If any man hunger,
let him eate at home, that ye come not to-
gether to condemnation. Other things
will I set in order when I come.

The Gospel.

The whole multitude of them arose Luke 23.

And led him vnto Pilate. And they
began to accuse him, saying, We found
this fellowe peruertering the people, & for-
bidding to pay tribute to Cesar, saying,
that he is Christ a king. And Pilate op-
posed him, saying, Art thou the King of
the Iewes? He answered him, and said,
Thou sayest it. Then saide Pilate to the
high Priestes, and to the people, I finde
no fault in this man. And they were the
more fierce, saying, He moueth the peo-
ple, teaching throughout all Iurp, & be-
gan at Galilee, euen to this place. When
Pilate heard mention of Galilee, he as-
ked whether þ man were of Galilee. And
as soone as he knew that he belonged vnto
Herods iurisdiction, he sent him to He-
rode, which was also at Hierusalem at þ
time. And when Herod sawe Iesus, he
was exceeding glad: for he was desirous
to see him of a long season, because he
had heard many things of him, and he

A. iii,

crucified

The Thursday

crussed to haue seene some miracles done
 by him. Then hee questioned with him
 many wordes: but he answered him no-
 thing. The high Priestes and Scribes
 stood forth, and accused him straitely.
 And Herode with his men of warre de-
 spised him. And when he had mocked him,
 he arrayed him in white clothing, and sent
 him againe to Pilate. And the same day
 Pilate and Herode were made friends
 together; for before they were at vari-
 ance. And Pilate called together the high
 Priestes, and the Rulers, and the people,
 & saide vnto them, We haue brought this
 man vnto me, as one that peruertereth the
 people, and behold, I examine him before
 you, and finde no fault in this man of
 those things whereof yee accuse him, no
 nor yet Herod. For I sent you vnto him,
 and loe, nothing worthy of death is done
 vnto him: I will therefore chasten him,
 and let him loose. For of necessitie he must
 haue let one loose to them at that feast.
 And all the people cried at once, saying,
 Away with him, and deliuer vs Barab-
 bas (which for a certaine insurrection
 made in the citie, and for a murder, was
 cast into prison.) Pilate spake againe vnto
 them, willing to let Iesus loose. But they
 cried, saying, Crucifie him, crucifie him.

He

He said vnto them the third time, What
 euil hath he done? I find no cause of death
 in him: I will therefore chasten him, & let
 him goe. And they cried with loude voy-
 ces, requiring that he might be crucified.
 And the voices of them, & of his priests
 preuailed. And Pilate gaue sentence, that
 it should be as they required. And he let
 loose vnto them him, that for insurrection
 and murder was cast into prison, whom
 they had desired. And he deliuered to the
 Iesus, to do with him what they would.
 And as they led him away, they caught
 one Simon of Cyrene coming out of the
 field, and on him laid they the crosse, that
 he might beare it after Iesus. And there
 folowed him a great company of people,
 and of women, which bewailed and la-
 mented him. But Iesus turned backe vn-
 to them, & said, Ye daughters of Iherusa-
 lem, weepe not for me, but weepe for your
 selues and for your children. For behold,
 the dayes will come, in the which they
 shall say, Happy are the barren, and the
 wombes that neuer bare, and the paps
 which neuer gaue sucke. Then shall they
 begin to say to the mountaines, Fall on
 vs: and to the hills, Couer vs. For if
 they do this in a greene tree, what shalbe
 done in the drye? And there were two euill

The Thursday

doers led with him to be slaine: and after
 that they were come to þe place (which is
 called Caluarie) there they crucified him,
 and the euil doers, one on the right hand,
 and the other on the left. The said Iesus,
 Father, forgive them, for they wote not
 what they doe. And they parted his rai-
 ment, and cast lots: and the people stood
 and behelde, and the rulers mocked him
 with them, saying, He saued other men,
 let him saue himselfe, If he be verp Christ
 the chosen of God. The souldiers also
 mocked him, and came & offered him vi-
 neger, and said, If thou be the king of the
 Jewes, saue thy selfe. And a superscriptio-
 on was written ouer him with letters of
 Greeke, and Latine, and Hebrewe, This is
 the King of the Iewes. And one of the euil
 doers which were hanged, railed on him,
 saying, If thou be Christ, saue thy selfe
 and vs. But the other answered, & rebus-
 ked him, saying, Fearest thou not God,
 seeing thou art in the same damnation?
 We are righteously punished, for we re-
 ceine according to our deedes: but this
 man hath done nothing amisse. And he
 said vnto Iesus, Lord remember me whe-
 thou comest into thy kingdome. And Ie-
 sus said vnto him, Verily I say vnto thee,
 To day shalt thou be w me in Paradise.

And

before Easter.

And it was about the sixt houre, & there was a darkenes ouer all the earth, vntill the ninth houre, & the sunne was darkened, and the vaile of the Temple did rent, euen through the middest. And when Iesus had cried with a loud voice, he said, Father into thy hands I commend my spirit. And when he thus had said, he gaue by þe Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance and the women that followed him from Galilee stood afarre off, beholding these things. And behold, there was a man named Ioseph, a counsellor, and he was a good man & a iust: (the same had not consented to the counsell and deedes of them) which was of Arimathea, a citie of the Iewes, which same also waped for the kingdome of God: he went vnto Pilate, & begged the body of Iesus, and tooke it downe, and wapped it in a linnen cloth, and laid it in a sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of þe Sabbath, & the Sabbath drew

On good Friday.

on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and howe his bodie was laid. And they returned, and prepared sweete odours, and ointments: but rested on the Sabbath day, according to the commandement.

On good Friday.

The Collect.

Almightie God, we beseech thee graciously to behold this thy familie, for which our Lord Jesus Christ was contented to be betrayed, & given up into the hands of wicked men, & to suffer death vpon the crosse, who liueth & reigneth with thee, & the holy ghost, now & ever. Amen.

Almightie and everlasting God, by whose spirite the whole body of the Church is governed and sanctified, receive our supplications & prayers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and liue: haue mercie vpon all Iewes, Turkes,

On good Friday.

Turkes, Infidels, & Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and so fetch the home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one shepheard Iesus Christ our Lord, who lineth & reigneth, &c.

The Epistle.

The lawe (which hath but a shadow of Heb. 10. good things to come, & not the very fashion of things themselves) can neuer with those sacrifices which they offer peere by pere continually, make the comers thereunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that offerers once purged, should haue had no moze conscience of sinnes? Nevertheless, in those sacrifices is there mention made of sinnes euery peere. For the blood of Oxen and Goates cannot take away sinnes. Wherefore when he cometh into the world, he saith, Sacrifice & offering thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then said I, lo, I am here. In the beginning of the booke it is written of me, that I should do thy will, O God. Aboue, when he saith, Sacrifice
and

The Thursday

trusted to haue seene some miracles done
 by him. Then hee questioned with him
 many wordes: but he answered him no-
 thing. The high Priestes and Scribes
 stood forth, and accused him straitely.
 And Herode with his men of warre de-
 spised him. And when he had mocked him,
 he arrayed him in white clothing, and sent
 him againe to Pilate. And the same day
 Pilate and Herode were made friends
 together: for before they were at varia-
 nce. And Pilate called together the high
 Priestes, and the Rulers, and the people,
 & saide vnto them, Ye haue brought this
 man vnto me, as one that peruertereth the
 people, and behold, I examine him before
 you, and finde no fault in this man of
 those things whereof yee accuse him, no
 nor yet Herod. For I sent you vnto him,
 and loe, nothing worthy of death is done
 vnto him: I will therefore chasten him,
 and let him loose. For of necessitie he must
 haue let one loose to them at that feast.
 And all the people cried at once, saying,
 Away with him, and deliuer vs Barab-
 bas (which for a certaine insurrection
 made in the citie, and for a murder, was
 cast into prison.) Pilate spake againe vnto
 them, willing to let Iesus loose. But they
 cried, saying, Crucifie him, crucifie him.

He

He said vnto them the thirde time, What
 euill hath he done? I find no cause of death
 in him: I will therefore chasten him, & let
 him goe. And they cried with loude voy-
 ces, requiring that he might be crucified.
 And the voices of them, & of his priests
 prevailed. And Pilate gaue sentence, that
 it should be as they required. And he let
 loose vnto them him, that for insurrection
 and murder was cast into prison, whom
 they had desired. And he deliuered to the
 Jesus, to do with him what they would.
 And as they led him away, they caught
 one Simon of Cyrene coming out of the
 field, and on him laid they the crosse, that
 he might beare it after Jesus. And there
 folowed him a great company of people,
 and of women, which bewailed and la-
 mented him. But Jesus turned backe vn-
 to them, & said, Ye daughters of Iherusa-
 lem, weepe not for me, but weepe for your
 selues and for your children. For behold,
 the dayes will come, in the which they
 shall say, Happy are the barren, and the
 wombes that neuer bare, and the paps
 which neuer gaue sucke. Then shall they
 begin to say to the mountaines, Fall on
 vs: and to the hills, Couer vs. For if
 they do this in a greene tree, what shalbe
 done in the drye? And there were two euill

The Thursday

doers led wolth him to be slaine: and after
 that they were come to þe place (which is
 called Caluarie) there they crucified him,
 and the euil doers, one on the right hand,
 and the other on the left. The said Iesus,
 Father, forgive them, for they wote not
 what they doe. And they parted his rai-
 ment, and cast lots: and the people stood
 and behelde, and the rulers mocked him
 with them, saying, He saued other men,
 let him saue himselfe, If he be verie Christ
 the chosen of God. The souldiers also
 mocked him, and came & offered him vi-
 negar, and said, If thou be the king of the
 Jewes, saue thy selfe. And a superscripti-
 on was written ouer him with letters of
 Greeke, and Latine, and Hebrewe, This is
 the King of the Iewes. And one of the euil
 doers which were hanged, railed on him,
 saying, If thou be Christ, saue thy selfe
 and vs. But the other answered, & rebu-
 ked him, saying, Fearest thou not God,
 seeing thou art in the same damnation?
 We are righteously punished, for we re-
 ceine according to our deedes: but this
 man hath done nothing amisse. And he
 said vnto Iesus, Lord remember me whe-
 thou comest into thy kingdome. And Ie-
 sus said vnto him, Verily I say vnto thee,
 To day shalt thou be w^{ith} me in Paradise.
 And

before Easter.

And it was about the first houre, & there was a darkenes ouer all the earth, vntill the ninth houre, & the sunne was darkened, and the baile of the Temple did rent, euen throughe the midst. And when Iesus had cried with a loud voice, he said, Father into thy hands I commend my spirit. And when he thus had said, he gaue vp his Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance and the women that followed him from Galilee stood afarre off, beholding these things. And behold, there was a man named Ioseph, a counsellor, and he was a good man & a iust: (the same had not consented to the counsell and deedes of them) which was of Arimathea, a citie of the Iewes, which same also waited for the kingdome of God: he went vnto Pilate, & begged the body of Iesus, and tooke it downe, and wrapped it in a linnen cloth, and laid it in a sepulchre that was hewen in stone, wherein neuer man before had bene laid. And that day was the preparing of the Sabbath, & the Sabbath drew

On good Friday.

on. The women that folloved after, which had come with him from Galilee, beheld the sepulchre, and howe his bodie was laid. And they returned, and prepared sweete odours, and ointments: but rested on the Sabbath day, according to the commandement.

On good Friday.

The Collect.

Almightie God, we beseech thee graciously to behold this thy familie, for which our Lord Jesus Christ was contented to be betrayed, & given up into the hands of wicked men, & to suffer death upon the crosse, who liveth & reigneth with thee, & the holy ghost, now & ever. Amen.

Almightie and everlasting God, by whose spirite the whole body of the Church is governed and sanctified, receive our supplications & prayers, which we offer before thee for all estates of men in thy holy congregation, that every member of the same in his vocation and ministration, may truly and godly serve thee, through our Lord Jesus Christ.

Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live: have mercie upon all Jewes, Turkes,

On good Friday

Errours, Infidels, & Heretikes, and take
from them all ignorance, hardnesse of
heart, and contempt of thy word, and so
fetch the home, blessed Lord, to thy flocke,
that they may be saved among the rem-
nant of the true Israelites, and be made
one folde vnder one they heard Iesus
Christ our Lord, who lieth & reigneth, &c.

The Epistle.

The lawe (which hath but a shadow of Hebr. 10.
good things to come, & not the very
fashion of things themselves) can neuer
with those sacrifices which they offer
peere by peere continually, make the com-
mers thereunto perfect. For would not
then those sacrifices haue ceased to haue
beene offered, because that the offerers once
purged, should haue had no more consci-
ence of sinnes? Neuerthelesse, in those sa-
crifices is there mention made of sinnes
euery peere. For the blood of Oxen and
Goates cannot take away sinnes. Where-
fore when he cometh into the world, he
saith, Sacrifice & offering thou wouldest
not haue, but a body hast thou ordained
me. Burnt offerings also for sinne hast
thou not allowed. Then said I, Lo, I am
here. In the beginning of the booke it is
written of me, that I should do thy will,
O God, Aboue, when he saith, Sacrifice
and

On good Friday.

And offering, and burnt sacrifices, and
sinne offerings, thou wouldest not haue,
neither hast thou allowed the (which pee
are offered by the lawe) then said he, Doe,
I am here to doe thy will, O God: he ta-
keth away the first, to establish the later.
By the which will we are made holy eue
by the offering of the body of Iesu Christ
once for all. And euery Priest is ready
daily ministering & offering often times
one manner of oblation, which can neuer
take away sinnes. But this man after he
had offered one sacrifice for sinnes, is set
downe for ever on the right hand of God,
and from henceforth tarrieth till his foes
he made his footstool. For with one of-
fring hath he made perfect for ever them
that are sanctified. The holy Ghost him-
selfe also beareth vs record, euen when he
saith befoze, This is the Testament that
I wil make vnto them: After those daies,
saith the Lord, I will put my lawes in
their hearts, and in their mindes will I
write them, & their sinnes and iniquities
wil I remember no more. And where re-
minder of these things is, there is no more
offering for sinnes. Seeing therefore bre-
thren, that by the meanes of the blood of
Iesu, we haue liberty to enter into the holy
place, by the new & liuing way, which he
hath

On good Friday.

hath prepared for vs through h baile (h
is to say) by his flesh: and seeing also that
we haue an hie Priest, which is ruler o-
uer the house of God, let vs drawe nigh
with a true heart in a sure faith, spynck-
led in our hearts fro an euill conscience, &
washed in our bodie w pure water. Let
vs keepe the profession of our hope, without
wauering (for he is faithfull that promi-
sed) & let vs consider one another, to the
intent that we may prouoke vnto loue,
and to good woorkes, not forsaking the fel-
lowship that we haue among our selues,
as the maner of some is: but let vs exhort
one another, and that so much the more,
because ye see that the day draweth nigh.

The Gospel.

WHEN Jesus had spoken these John 18.
wordes, he went forth with his
disciples ouer the brooke Cedion, where
was a garden, into the which he then
entred with his Disciples. Judas also
which betrayed him, knewe the place, for
Jesus oft times resorted thither with his
disciples. Judas then (after he had recei-
ued a band of men, and ministers of the
high Priests and Pharisees) came thi-
ther with lanternes and firebrands, and
weapons. And Jesus knowing all things
that should come on him, went forth, and
said

On good Friday.

said vnto them, Whom seeke ye? they answered him, Iesus of Nazareth. Iesus said vnto the, I am he. Judas also which betrayed him, stood with them. As soone then as he had said vnto them, I am he, they went backward, & fel to the ground. Then asked he them againe, Whom seeke ye? They said, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. The Simon Peter hauing a sword, drew it, & smote the high Priestes seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Iesus vnto Peter, Put vp thy sword into the sheath: that I not drinke of the cup which my Father hath giuen me. Then the companie, and the captaine, and the ministers of the Jewes tooke Iesus and bound him, and led him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient þ one man should die for the people. And Simon Peter followed Iesus, and so did another disciple: that Disciple was knowen to the high Priest,

Priest, and went in with Iesus vnto the
 Palace of the high Priest. But Peter
 stood at the doore without. Then went
 out another Disciple (which was knowen
 to the hie Priest) and spake to the damo-
 sel that kept the doore, & brought in Pe-
 ter. Then said the Damoysel that kept the
 doore vnto Peter, Art not thou also one
 of this mans disciples? He saide, I am
 not. The seruants and ministers stood
 there, which had made a fire of coles, for
 it was cold, & they warmed themselves.
 Peter also stood among them, and war-
 med himselfe. The hie Priest then asked
 Iesus of his Disciples, and of his doc-
 trine. Iesus answered him, I spake open-
 ly in the world, I neuer taught in the Syn-
 agogue, and in the Temple, whither all
 the Jewes haue resorted, and in secret
 haue I spoken nothing. Why askest thou
 me? aske them which heard me, what I
 saide vnto them. Beholde, they can tell
 what I said. When he had thus spoken,
 one of his ministers which stood by, smote
 Iesus on the face, saying, Unswereest thou
 the high Priest so? Iesus answered him,
 If I haue euill spoken, beare wimnesse of
 the euill: but if I haue well spoken,
 why smitest thou me? And Annas sent
 him bounde vnto Caiaphas the high
 Priest.

On good Friday.

Whest. Simon Peter stood and warmed
 himselfe. The said they vnto him, Art not
 thou also one of his Disciples? He denied
 it, and said, I am not. One of the seruants
 of the hie Priestes (his cousin whose eare
 Peter smote off) saide vnto him, Did not
 I see thee in the garden with him? Peter
 therfore denied againe, and immediately
 the Cocke crewe. Then led they Iesus
 from Caiaphas into the hall of iudges-
 ment: It was in the morning, and they
 themselves went not into the iudgement
 hall, lest they should be defiled, but that
 they might eate the Pasche. Pilate
 then went out to them, and saide, What
 accusation bring you against this man?
 They answered and said vnto him, If he
 were not an euil doer, we would not haue
 deliuered him vnto thee. Then saide Pi-
 late vnto them, Take ye him, and iudge
 him after your owne lawe. The Jewes
 therfore said vnto him, It is not lawfull
 for vs to put any man to death: that the
 words of Iesus might be fulfilled which
 he spake, signifying what death he should
 die. Then Pilate entred into the iudges-
 ment hall againe, and called Iesus, & said
 vnto him, Art thou a king of the Jewes?
 Iesus answered, Sayest thou that of thy
 selfe, or did other tell it of me? Pilate
 answered

On good Friday.

answered, Am I a Jewe? thine owne nation, and high Priestes haue deliuered thee vnto me: what hast thou done? Jesus answered, my kingdom is not of this world. If my kingdome were of this world, then woulde my ministers surely fight, that I shoulde not bee deliuered to the Jewes: but now is my kingdom not from hence. Pilate therefore saide vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, & for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth: and all that are of the trueth, heare my voyce. Pilate said vnto him, What thing is trueth? And whē he had said this, he went out againe vnto the Jewes, and said vnto them, I finde in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Jewes? Then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wound a crowne of thornes, & put it on his head. And they did on him a purple garment, and came vnto him, and saide, Haile king of the Jewes: and they smote

On good Friday,

him on the face. Pilate went forth againe; and saide vnto them, Beholde, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Beholde the man. When the high Priests therefore and the Ministers sawe him, they cried, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him, for I finde no cause in him. The Iewes answered him, We haue a lawe, and by our lawe he ought to die, because he made himselfe the sonne of God. When Pilate heard that saying, he was the more afraid, and went againe into the iudgement hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answer. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at al against me, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee hath the more sinne. And from thence forth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cæsars friend:

friend: For whosoener maketh himselfe
a King, is against Cesar. When Pilate
heard that, saying, hee brought Iesus
foorth, and saide vnto him to giue sentence, in
a place that is called the Pavement, but
in the Hebræwe tongue, Gabbatha. It was
the preparing day of Easter, about the
sixt houre. And he saith vnto the Jewes,
Beholde your King. They cried, saying,
Away with him, away with him: Crus-
cifie him. Pilate saith vnto them, Shall
I crucifie your King? The high Priests
answered, We haue no King but Cesar.
Then deliuered he him to them to be cru-
cified. And they tooke Iesus, and led
him away. And he bare his crosse, and
went forth into a place, which is cal-
led the place of dead mens skulles, but in
Hebræwe Golgotha, where they crucified
him, and two other with him, on ei-
ther side one, and Iesus in the middell.
And Pilate wrote a title, and put it vpon
the Crosse. The writing was, Iesus of
Nazareth King of the Iewes. This title read
many of the Jewes, for the place where
Iesus was crucified, was nere to the
Citie. And it was written in Hebræwe,
Greeke, and Latine. Then saide the
high Priests of the Jewes to Pilate,
Write not, King of the Jewes, but
that

that he said, I am king of the Iewes. Pilate answered, What I haue writtē, that I haue writtē. Then hisouldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therefore among themselves, Let vs not diuide it, but cast lots for it, who shal haue it: that the scripture might be fulfilled, saying. They haue parted my raiment among them, and for my coate did they cast lots. And the souldiers did such things in deede. There stood by the crosse of Iesus his mother, and his mothers suster, Mary the wife of Cleophas, & Marie Magdalene. When Iesus therefore sawe his mother, and the disciple whom he loued, standing, he saith vnto his mother, Woman, beholde thy sonne. Then said he to his disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After these things Iesus knowinge all things were nowe perfourmed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessel by full of vineger: therefore they filled a sponge with vineger, and wound it about with hyssope, & put it to his mouth. As soone as Iesus then receiued

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On good Friday.

reined the vinegar, he said, It is finished,
and bowed his head, and gaue by the
Ghost. The Jewes therefore, because it
was the preparing of the Sabbath, that
the bodies should not remaine vpon the
Crosse on p Sabbath day (for that Sab-
bath day was an high day) besought P is-
late that their legs might be broken, and
that they might be taken downe. Then
came the souldiers, and brake the legs of
the first, and of the other which was cru-
cified with him. But when they came to
Jesus, and sawe that he was dead alreas-
dy, they brake not his legs, but one of the
souldiers with a speare thrust him into p
side, & forthwith there came out blood &
water. And he that sawe it, bare record, &
his record is true. And he knoweth that
he saith true, that ye might beleue also.
For these things were done, p the Scrip-
ture should be fulfilled, Ye shal not breake
a bone of him. And againe another scrip-
ture saith, They shall looke vpo him who
they haue pearced. After this, Ioseph of
Arimathæa, (Which was a Disciple of Jes-
us, but secretly for feare of the Jewes)
besought P ilat p hee might take downe
the body of Jesus. And P ilate gaue him
licence. He came therefore and tooke the
body of Jesus. And there came also Nic-

On Easter Even,

codemus (which at the beginning came to Iesus by night) & brought of myrrour and Aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and wound it in linen clothes with the odours, as the manner of the Jewes is to hurie. And in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man laid. There laid they Iesus therefore, because of the preparing of the Sabbath of the Jewes, for the Sepulchre was nigh at hand.

On Easter Even,

The Epistle.

2 Pet. 3.

It is better (if the wil of God be so) that I pe suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertraint to the flesh, but was quickened in the spirite: In which spirite he also went and preached to the spirites that were in prison, which sometime had bene disobedient when the long suffering of God was once looked for in the daies of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saved by the water, like as Baptisme also now saueth vs: not by putting away of
the

On Easter Euen,

the filth of flesh, but in that a good conscience consenteth to God, by his resurrection of Jesus Christ, which is on his right hand of God, & is gone into heauen, angels, powers, & might, subdued vnto him.

The Gospel.

When the euen was come, there Matth. 2
came a riche man of Arimathea, named Ioseph, which also was Jesus disciple. He went vnto Pilate, & begged the body of Jesus. Then Pilate commaunded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laide it in his newe tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests & Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiter saide, while hee was yet alive, After three dayes I will rise againe. Command therefore that the sepulchre be made sure untill the third day, least his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last error shall be worse then the first.

29134

Sp. liii.

Pilate

On Easter day.

Pilate said vnto them, Ye haue a watch,
goe your way, make it as sure as ye can.
So they went & made the sepulchre sure
with the watchmen, and sealed the stone.

On Easter day.

At morning prayer in stead of the Psalme, O
come let vs, &c. These Anthemes shalbe sung
or said.

Christ rising againe from the dead,
nowe dieth not. Death fro henceforth
hath no power vpon him, for in that he
died, he died but once, to put away sinne;
but in that he liueth, he liueth vnto God.
And so likewise count your selues dead
vnto sinne, but liuing vnto God in Christ
Jesus our Lord.

Christ is risen againe, the first frutes
of them that sleepe. For seeing that
by man came death, by man also come
meth the resurrection of the dead. For as
by Adam all men doe die, so by Christ all
men shall be restored to life.

The Collect.

Al mightie G O D, which through thy
sonne begotten sonne Jesus Christ
hast overcome death, & opened vnto vs
the gate of euertlasting life, we humbly
beseech thee, that as by thy speciall grace
preuenting vs, thou doest put in our
minds good desires: so by thy continuall
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On Easter day.

helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

If ye be risen againe with Christ, seeke Col. 3.
those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoever Christ (which is our life) shall shew himselfe, then shall ye also appeare to him in glory. Mortifie therefore your earthly members, fornication, uncleannesse, vnnaturall lust, euill concupiscence, and couetousnes, which is worshipping of idoles: for which things sake the wrath of God useth to come on the children of unbeliefe, among whō ye walked sometime, when ye liued in them.

The Gospel.

The first day of the Sabbath came John 16.
Marie Magdalen early (when it was yet darke) vnto the sepulchre, and sawe the stone taken away from the graue. Then shee ran and came to Simon Peter, and to the other Disciple whom Iesus loved, and saith vnto them, They haue taken away the body out of the graue, and wee cannot tell where they haue

The Munday in

haue laid him. Peter therefore went forth and that other Disciple, & came vnto the sepulchre. They ranne both together, and that other Disciple did outrun Peter, and came first to the sepulchre. And when he had stouped downe, hee sawe the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, & sawe the linnen clothes lie, & the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self. Then went in also the other Disciple, which came first to the sepulchre, and he saw, and beleued: For as yet they knewe not the scripture, that he should rise againe from death. Then the Disciples went away againe to their owne home.

¶ The Munday in Easter weeke.

The Collect.

Almighty God, which through thy onely begotten Sonne Iesus Christ hast overcome death, & opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continual helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The

The Epistle.

Peter opened his mouth and said, Of a truth I perceine there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted of him. We know & preaching & God sent vnto & childre of Israel, preaching peace by Iesus Christ, which is Lord ouer all things: which preaching was published throughout all Iury (and began in Galilee after & baptism which John preached) how God anointed Iesus of Nazareth with the holy Ghost, & with power. Which Iesus was about doing good, & healing all that were oppressed of & deuil: For God was with him. And we are witnesses of all things which he did in the land of & Jewes, & at Hierusalem, whom they slewe and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all & people, but to vs witnesses (chosen before of God for the same intent) which did eate & drinke with him after he rose from death. And he commaunded vs to preach vnto the people, & to testify, that it is he which was ordeined of God to be & iudge of & quicke & the dead. To him giue all the Prophets witness, that through his name, whosoever beleaueth in him, shall receive remission of sins.

AAs 10.

The

The Monday in

The Gospel.

BEhold, two of the disciples went that same day to a towne called Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced, while they communed together, and reasoned, Jesus himselfe drew neere, and went with them: but their eyes were holden that they should not knowe him. And he said vnto them, What manner of communications are these, that ye haue one to another as ye walke, and are sad? And one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chanced there in these daies? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet mightie in deede & word before God, and all the people, and howe the high Priests, and our Rulers deliuered him to be condemned to death, and haue crucified him: but we trusted that it had bene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certain women also of our companie made vs astonied,

which

which came early vnto the sepulchre, and
 founde not his body, and came, saying,
 that they had seene a vision of Angels,
 which saide that he was alive. And cer-
 taine of them which were with vs, went
 to the Sepulchre, and found it euen so as
 the women had saide, but him they sawe
 not. And he said vnto them, O fooles, and
 slow of heart to beleene all that the Pro-
 phets haue spoken. Dought not Christ to
 haue suffered these things, and to enter
 into his glory? And he began at Moyses,
 and all the Prophets, and interpreted
 vnto them in all Scriptures, which were
 written of him. And they dyd we nigh vnto
 the Towne which they went vnto,
 and hee made as though hee would haue
 gone farther, and they constrained him,
 saying, Abide with vs, for it dyaweth to-
 wards night, and the day is farre passed.
 And he went in to eate with them. And
 it came to passe, as he sate at meate with
 them, he tooke bread and blessed it, and
 brake, and gaue to them. And their eyes
 were opened, and they knew him: and he
 vanished out of their sight. And they said
 betweene themselves, Did not our hearts
 burne within vs, while hee talked with
 vs by the way, and opened to vs the
 Scriptures? and they rose vp the same
 houre,

The Tuesday in

houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying: The Lord is risen in deede, and hath appeared vnto Simon. And they told what things were done in the way, & how they knewe him in breaking of bread.

¶ The Tuesday in Easter weeke.
The Collect.

Almighty Father, which hast giuen
A thine only sonne to die for our sinnes,
and to rise againe for our iustification;
grant vs so to put away the leauen of
malice and wickednesse, that we may al-
way serue thee in purenesse of living and
truth, through Iesus Christ our Lord.

The Epistle.

Acts 13.

Ye men and brethren, children of the
generation of Abraham, & whosoever
among you feareth God, to you is this
worde of saluation sent. For the inhabi-
ters of Hierusalem, and their Rulers, be-
cause they knewe him not, nor yet the
voyses of the Prophets, which are read
euery Sabbath day, they haue fulfilled
them in condemning him. And when they
found no cause of death in him, yet des-
ired they Pilate to kill him. And when
they had fulfilled all that were written of
him,

him, they tooke him downe from a tree,
 & put him in a Sepulchre. But God rai-
 sed him againe from death the third day.
 And hee was seene many dayes of them
 which went with him from Galilee to
 Hierusalem, which are witnesses unto
 a people. And we declare unto you, howe
 that the promise which was made unto
 the fathers, God hath fulfilled unto their
 childzen, euen unto vs, in that he rased
 by Iesus againe, euen as it is wrytten in
 the second Psalm, Thou art my sonne,
 this day haue I begotten thee. As con-
 cerning that hee raised him by fro death,
 now no more to returne to corruption, he
 saide on this wise, The holy promises
 made to Dauid, wil I giue faithfully vnto
 you. Wherefore he saith also in another
 place, Thou shalt not suffer thine Holy
 one to see corruption. For Dauid (after
 that hee had in his time fulfilled the will
 of God) fell on sleepe, and was laide vnto
 his fathers, and sawe corruption: but he
 who God raised againe, sawe no corrup-
 tion. Be it knowen vnto you therefore (ye
 men & brethren,) that through this man
 is preached vnto you forgiveness of sins,
 and that by him al that beleue, are iusti-
 fied from al things, from which ye could
 not be iustified by the lawe of Moses.
 Beware

The Tuesday

Behaue therefore, least that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perill ye: For I doe a worke in your dayes, which ye shall not beleue, though a man declare it vnto you.

The Gospel.

Luke 24.

Iesus stood in the middelt of his Disciples, & saide vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, & supposed that they had seene a spirit. And he said vnto them, Why are ye troubled? and why doe thoughts arise in your hearts? Behold my hands and my feete, that it is euen I my selfe: handle me and see: for a spirit hath no flesh & bones, as ye see me haue. And whē he had thus spoken, he shewed them his hands and his feete. And while they yet beleueed not for ioy, and wondered, he said vnto them, Haue ye here any meate? And they offered him a piece of a broyled fish, & of an any combe. And he tooke it, and did eate before them. And he saide vnto them, These are the wordes which I spake vnto you while I was yet with you, that all must needs be fulfilled which were written of me in the law of Moses, & in the Prophets, and in the Psalmes. Then opened he their wits, & they

they might vnderstand the Scriptures,
and said vnto them, Thus it is written,
and thus it behoued Christ to suffer, and
to rise againe fro death þ third day, and
that repentance and remission of sinnes
should be preached in his name among
all nations, & must begin at Iherusalem.
And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

Al mightie God, &c. (as at the Commu-
nion on Easter day.)

The Epistle.

All that is borne of God, overcometh
the world. And this is the victorie,
that overcometh the world, euen our
faith. Who is he that overcometh the
world, but he that beleueth that Iesus
is the sonne of God? This Iesus Christ
is he that came by water and blood: not
by water onely, but by water and blood.
And it is the spirit that beareth witness,
because the spirit is trueth. For there are
three which beare recorde in heauen: the
Father, the Word, and the holy Ghost,
& these three are one. And there are three
which beare recorde in earth: the spirite,
and water, and blood, and these three are
one. If wee receiue the witnesse of men,
the witnesse of God is greater. For this

1. Iohn 5.

The first Sunday after Easter.

is the witnesse of God which he testified of his Sonne. Hee that beleueth on the Sonne of God, hath the witnesse in himselfe: He that beleueth not God, hath made him a liar, because he beleueth not the recorde that God gaue of his Sonne. And this is the recorde howe that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

The Gospel.

Iohn 20.

THe same day at night, which was the first day of the Sabbath, when the doores were shut (where the Disciples were assembled together for feare of the Iewes) came Iesus, and stood in the mids, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they sawe the Lord. Then saide Iesus vnto them againe, Peace be vnto you. As my father sent me, even so send I you also. And when he had saide these wordes, he breathed on them, and saide vnto them, Receiue pee the holy Ghost. Whosoeners sinnes pee remit, they are remitted vnto them, and whosoeners sinnes pee retaine, they are retained.

¶ The

¶ The second Sunday after Easter.

The Collect.

Almightie God, which hast giuen
a thine only Sonne to be vnto vs both
a sacrifice for sinne, and also an ensample
of good life, giue vs the grace that wee
may alwayes most thankfullp receiue
that his inestimable benefite, & also dayly
endeavour our selues to follow the blessed
steps of his most holy life.

The Epistle.

This is thanke worthe, if a man for
conscience toward God endure griefe,
and suffer wrong vnderstanded. For what
praise is it, if when ye be buffeted for your
faultes, ye take it patientl? But and if
when ye doe well, ye suffer wrong, and
take it patientl, then is there thanke
with God: for herunto verily were pee
called. For Christ also suffered for vs, lea-
uing vs an ensample, that ye should follow
his steps, which did no sin, neither was
there guile found in his mouth. Which
when he was reuiled, reuiled not againe:
when hee suffered, he threatned not, but
committed vengeance to him that iud-
geth righteously. Which his owne selfe
bare our sinnes in his body on the tree,
that we being deliuered from sin, should
liue vnto righteousnesse, by whose stripes
ye were healed. For pee were as sheepe
going

1. Pet. 2.

The second Sunday.

going astray, but are now turned unto
the shepheard and bishop of your soules.

The Gospel.

John. 10.

Christ said to his Disciples, I am the
good shepheard. A good shepheard
giueth his life for the sheepe. An hired
seruant, and hee which is not the shep-
heard (neither the sheepe are his owne)
seeth the wolfe comming, & leaueth the
sheepe, & fleeth, & the wolfe catcheth, and
scattereth the sheepe. The hired seruante
fleeth, because he is an hired seruante, and
careth not for the sheepe. I am the good
shepheard, and know my sheepe, and am
knownen of mine. As my father knoweth
me, risen so knowe I also my father. And
I giue my life for the sheepe. And other
sheepe I haue, which are not of this fold,
them also must I bring, and they shall
heare my voyce, and there shall be one
fold, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

Almightie God, which shewest to all
men that be in error, the light of thy
truth, to the intent that they may res-
turne into the way of righteousness:
Graunt vnto all them that be admitted
into the fellowship of Christs religion;
that they may eschewe those things that
be

after Easter.

be contrary to their profession, & followe
all such things as bee agreeable to the
same: through our Lord Jesus Christ.

The Epistle.

Dearely beloued, I beseech you as 1. Peter 2.
strangers & pilgrimes, absteine from
fleshy lustes, which fight against the
soule, and see that ye haue honest conuer-
sation among the Gentiles, that where-
as they backbite you as euill doers, they
may see your good works, & praise God
in the day of visitation. Submit your
selues therefore euery man for the Lords
sake, whether it be vnto the King, as vnto
the chiefe head, either vnto Rulers, as
vnto them that are sent of him, for the
punishment of euill doers, but for the
laude of them that doe well. For so is the
will of God, that with wel doing ye may
stop the mouthes of foolish and ignorant
men, as free, and not as hauing the liber-
tie for a cloke of malicioussesse, but euen
as the seruants of God. Honour all men:
loue brotherly fellowship: feare God:
honour the king.

The Gospel.

Iesus said to his disciples, after a while Iohn 16.
I ye shall not see me, and againe, after a
while ye shall see me, for I goe to the Fa-
ther. Then said some of his disciples be-

A. iii.

twene

The fourth Sunday

betwene themselves, What is this that he
saith vnto vs, After a while ye shall not
see me, & againe, after a while ye shall see
me, and that I goe to the Father? They
said therfore, What is this that he saith,
After a while? Wee cannot tell what he
saith. Iesus perceiued that they would
aske him, and said vnto them, Ye enquire
of this betwene your selues, because I
said, After a while ye shall not see me, and
againe, after a while ye shall see me. Ve-
rily, verily I say vnto you, ye shall weepe
and lament, but contrariwise the worlde
shall reioyce: ye shall sorowe, but your so-
row shall be turned to ioy. A woman when
she trauaileth hath sorowe, because her
houre is come: but as soone as shee is de-
livered of the childe, shee remembreth no
more the anguish, for ioy that a man is
borne into the worlde. And ye now there-
fore haue sorowe: but I will see you a-
gain, and your hearts shall reioyce, and
your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

Almighty God, which doest make the
hearts of all faithful men to be of one
will: graunte vnto thy people, that they
may loue & thing which thou commaunds-
test, & desire that which thou doest pro-
mise,

after Easter.

mise, that among the sundry & manifold
changes of this world, our hearts may surely
there be fixed, whereas true iopes are to
be found, through Christ our Lord, Amen.

The Epistle.

Every good gift, and every perfect gift James 1.
is from above, and cometh downe
from the Father of lights, with whom
is no variablenesse, neither shadowe of
change. Of his owne will begate hee vs
with the word of trueth, that we should
be his first fruits of his creatures. Where-
fore, deare brethren, let every man be swift
to heare, slowe to speake, slowe to wrath:
for the wrath of man worketh not that
which is righteous before God. Where-
fore lay apart all filchiusse, & superfluitie
of malitiousnesse, & receive with meekes-
nesse the word that is grafted in you,
which is able to save your soules.

The Gospel.

Iesus said unto his Disciples, Nowe I Iohn 16
goe my way to him that sent me, and
none of you asketh me whither I go: but
because I haue saide such things unto
you, your hearts are full of sorowe. Ne-
uerthelesse, I tell you the trueth, it is ex-
pedient for you that I goe away: for if
I goe not away, that comforter will not
come unto you. But if I depart, I will
send

A. III.

The fift Sunday

send him vnto you. And whē he is come, he will rebuke the worlde of Sinne, and of righteousness, & of iudgement. Of Sinne, because they beleene not on me. Of righteousness, because I go to my father, and ye shal see me no moze. Of iudgement, because the prince of this worlde is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirit of trueth) he will leade you into all trueth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shal hee speake, and hee will shewe you things to come. He shal glouifie me: for he shal receiue of mine, and shal shew vnto you. All things that the father hath, are mine: therefore saide I vnto you, that he shal take of mine, and shewe vnto you.

¶ The fift Sunday after Easter.

The Collect.

LOrd from whom all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

1. Cor.

See that ye be doers of the worde, and not hearers onely, deceiuing your
owne

after Easter.

owne selues. For if any man heare the word, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. For as soone as he hath looked on himselfe, hee goeth his way, and forgetteth immediatly what his fashon was. But who so looketh in the perfect lawe of libertie, and continueth therein (if hee be not a forgetfull hearer, but a doer of the worke) the same shall be happie in his doede. If any man among you seeme to be deuoute, and refraineth not his tongue, but deceiveth his owne heart, this mans deuotion is in vaine. Pure deuotion, & vndefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Verily, verily I say vnto you, what I soeuer ye aske the Father in my name, he wil giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shal no more speake vnto you by prouerbes, but I shall shewe you plainly from my Father. At that day shall ye aske in my name: and I say not vnto you, that I will

Iohn 16.

Ascension day.

will speake vnto my Father for you: for the father himselfe loueth you, because ye haue loued me, and haue beleened that I came out from God. I went out from the father, & came into the world: againe, I leaue the world, and goe to the Father. His disciples saide vnto him, Doe, now thou talkest plainely, & speakest no piousuerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question: therefore beleene wee that thou camest from God. Iesus answered them, Now ye doe beleene: beholde, the houre draweth nigh, and is already come, that yee shalbe scattered euery man to his owne, and shall leaue me alone: and yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the world shall yee haue tribulation: But be of good cheere, I haue overcome the world.

¶ Ascension day.

The Collect.

Graunt wee beseech thee Almighty God, that like as we doe beleene thy onely begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and minde thither ascend, and wiche him continually dwell.

The

Ascension day.

The Epistle.

In the former treatise (deare Theophi-
lus) wee haue spoken of all that Iesus
began to doe and teach, vntill the day in
which hee was taken vp, after that hee
through the holy Ghost had giuen com-
maundements vnto the Apostles, whom
he had chosen, to whom also hee shewed
himselfe aline after his passion (and that
by many tokens) appearing vnto them
fourtie dayes, and speaking of the king-
dome of God, and gathered them toge-
ther, and commaunded them that they
should not depart from Hierusalem, but
to waite for the promise of the Father,
whereof (saith he) ye haue heard of me.
For John truly baptized with water,
but ye shall be baptized with the holy Ghost,
after these fewe dayes. When they there-
fore were come together, they asked of
him, saying, Lord, wilt thou at this time
restore againe the kingdome to Israel?
And he said vnto them, It is not for you
to knowe the times and seasons which
the father hath put in his owne power.
But ye shall receiue power after the holy
Ghost is come vpon you: and ye shall be
witnesses vnto me, not onely in Hierusa-
lem, but also in all Iurie, and in Sama-
ria, and euen vnto the worlds ende. And
when

Actes 1.

Ascension day.

When hee had spoken these things, while they behelde, hee was taken vp on high, and a cloude receiued him vp out of their sight. And while they looked steadfastly vp toward heauen, as hee went, beholde, two men stood by them in white apparel, which also saide, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue seene him goe into heauen.

The Gospel.

Mar. 16.

I Iesus appeared vnto the eleuen as they sat at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleued not them which had seene that hee was risen againe from the dead. And he said vnto them, Goe ye into all the worlde, and preach the Gospel to all creatures. Hee that beleueth and is baptized, shall be saued: but he that beleueth not, shall be damned. And these tokens shall followe them that beleue: In my name they shall cast out devils, they shall speake with new tongues, they shall drinke away serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, & they shall recover. So then when the Lord had spoken vnto them, hee was re-

ceiued

The Sunday after Ascension day.

ceined into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ The Sunday after Ascension day.

The Collect.

O God the king of glory, which hast exalted thine onely Sonne Iesus Christ to great triumph vnto thy kings doine in heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Saniour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

The ende of all things is at hand. Be ye therefore sober, and watch vnto prayer: but aboue all things haue feruent loue among your selues, for loue shall couer the multitude of sinnes. Be ye barbarous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of manifold graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that
God

1. Pet. 4.

Whitsunday.

God in all things may be glorified thro
rough Iesus Christ, to whom be praise and
dominion for ever and ever. Amen.

The Gospel.

Iohn 15.

When þ comfoter is comē, whom
I will send vnto you from the fa-
ther (euen the spirit of trueth, which pro-
ceedeth of the Father) hee shall testifie of
me, & pee shall beare witness also because
ye haue bene with me from the begin-
ning. These things haue I said vnto you,
because ye should not be offended. They
shall excommunicate you, yea, the time
shall come, that whosoener killeth you,
will thinke þ he doeth Gods seruice. And
such things will they doe vnto you, be-
cause they haue not knowen the Father,
neither yet me. But these things haue I
told you, that when the time is come, ye
may remember then that I tolde you.

¶ Whitsunday.

The Collect.

GOD, which as vpon this day hast
graunted þ hearts of thy faithfull peo-
ple, by the sending to them þ light of thy
holy spirit: Graunt vs by the same spirit
to haue a right iudgement in all things,
and enermore to reioyce in his holy com-
fort, through the merites of Christ Iesus
our Saviour, who liueth and reigne-
th with

Whitsunday.

With thee in the unitie of the same Spirito
one God world without end, Amen.

The Epistle.

When the fiftie dayes were come to
an ende, they were all with one ac-
cord together in one place, and suddenly
there came a sound from heauē as it had
beene the conuving of a mightie winde,
and it filled all the house where they sate.
And there appeared vnto them clouen
tongues, like as they had beene of fire,
and it sate vpon eache one of them, & they
were all filled with the holp Ghost, and
began to speake with other tongues, es-
uen as the same spirite gaue them vites-
rance. Then were dwelling at Hierusa-
lem Jewes, deuout mē, out of euery na-
tion of them that are vnder heauen. Whe-
n this was nopsed about, the multitude
came together and were astomied, because
that euery man heard them speake with
his owne language. They wondzed all,
and maruelled, saying among them-
selues, Beholde, are not all these which
speake, of Galilee? And how heare we e-
uery man his owne tongue, wherein we
were bozne? Parthians, and Medes, and
Elamites, and the inhabitants of Mes-
opotamia, and of Iurp, and of Cappado-
cia, of Pontus and Asia, Phrygia, and
Pamphylia,

Actes 2.

Damphylia, of Egypt, and of the partes
of Libya, which is beside Cyrene, and
strangers of Rome, Jewes and Proselytes,
Greekes and Arabians: wee haue
heard them speake in our owne tongues
the great workes of God.

The Gospel.

John 14.

Jesus said vnto his disciples, If ye loue
me, keepe my commandements, and I
will pray the father, and he shal giue you
another comforter, that he may abide with
you for ever, euen the spirite of trueth,
whom the world cannot receiue, because
the world seeth him not, neither knoweth
him: but ye knowe him, for he dwelleth
with you, and shalbe in you. I will not
leane you comfortlesse, but will come to
you. Yet a litle while, and the world seeth
me no more, but ye see me: for I liue, and
ye shall liue. That day shall ye know that
I am in my father, and you in me, and
I in you. He that hath my commande-
ments, and keepeth them, the same is hee
that loueth me. And hee that loueth me,
shalbe loued of my father, and I will loue
him, and will shew mine owne selfe vnto
him. Judas saith vnto him, (not Judas
Iscariot) Lord, what is done that thou
wilt shewe thy selfe vnto vs, and not vnto
the world? Jesus answered, and saide
vnto

vnto him, If a man loue me, he wil keepe
 my sayings, and my father wil loue him,
 and wee will come vnto him, and dwell
 with him. He that loueth me not, heepeth
 not my sayings. And the word which ye
 heare is not mine, but the fathers which
 sent me. These things haue I spoken vnto
 you, being yet present with you: but
 the comforter, which is the holy Ghost,
 whom my father will send in my name,
 he shall teach you all things, and bring
 all things to your remembrance, what-
 soeuer I haue saide vnto you. Peace I
 leaue with you, my peace I giue vnto
 you, not as the world giueth, giue I vnto
 you. Let not your hearts be grieved,
 neither feare. Ye haue heard how I saide
 vnto you, I goe and come againe vnto
 you. If ye loued me, ye would verily re-
 ioyce, because I said, I goe to the father:
 For the Father is greater then I. And
 now haue I shewed you before it come,
 that when it is come to passe, ye might
 beleue. Hereafter will I not talke many
 wordes vnto you: for the prince of this
 world cometh, and hath nought in me,
 but that the worlde may knowe that I
 loue the Father: And as the Father gaue
 me commandement, euen so doe I.

The Munday in

The Colled.

GOD which as vpon this day hast
taught, &c. As vpon Whitsunday.

The Epistle.

Acts 10.

Then Peter opened his mouth, and
saide, Of a trueth I perceiue that
there is no respect of persons with God:
but in all people, he that feareth him, and
worketh righteousnesse, is accepted with
him. We knowe the preaching that God
sent vnto the children of Israel, preaching
peace by Iesus Christ, which is Lord
ouer all things. Which preaching was
published throughout all Iurie, & began
in Galilee, after þ baptism which Iohn
preached, howe God anointed Iesus of
Nazareth with the holy Ghost, and with
power. Which Iesus went about, doing
good, and healing all that were oppres-
sed of the deuill: for God was with him.
And we are witnesses of all things which
he did in the lande of the Iewes, and at
Hierusalem: to whom they slewe and han-
ged on a tree: him God raysed by the
thirde day, and shewed him openly, not
to all the people, but vnto vs witnesses
(chosen befoze of God for the same in-
rent) which did eate and drinke with him
after he arose from death. And he com-
maunded vs to preach vnto the people,
and

and to testifie that it is he which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, whoso euer beleueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, & these should not be baptized, which haue receiued the holy Ghost as well as we? And he commaunded them to be baptized in the name of the Lord. Then prayed they him to tarie a fewe dayes.

The Gospel.

SO God loued the world, that he gave his onely begotten sonne, that whoso euer beleueth in him, should not perish, but haue euermore life. For God sent not his sonne into the world to condemne the worlde, but that the worlde through him might be saued. He that beleueth on him, is not condemned: but he that beleueth not, is condemned already, because

Ioha 3

The Tuesday in

he hath not beleued in the Name of the
only begotten sonne of God. And this is
the condemnation, that light is come in
to the worlde, and men loued darkenesse
more then light, because their deeds were
euill. For euery one that euil doth, hateth
the light, neither commeth to the light,
least his deedes should be repproued. But
he that doeth the trueth, commeth to the
light, that his deedes may be knowen,
howe that they are wrought in God.

¶ The Tuesday in Whitsun weeke.
The Collect.

God which ge. As on Whitsunday.
The Epistle.

Act 8.

When the Apostles which were at
Hierusalem, heard say that Sa-
maria had receiued the worde of God,
they sent vnto them Peter and John:
which when they were come dolone,
prayed for them, that they might receiue
the holy Ghost: for as yet he was come
on none of them: but they were baptis-
zed onely in the Name of Christ Iesus.
Then laid they their hands on them, and
they receiued the holy Ghost.

The Gospel.

John 10.

Verily, verily I say vnto you, He that
entreteth not in by the doore into the
sheepfold,

Whitsun weeke,

sheepesfold, but climeth by some other
 way, the same is a chiefe & a murdherer.
 But hee that entereth in by the dooze, is
 the shepheard of the sheepe. To him the
 porter openeth, and the sheepe heare his
 voyce, and he calleth his owne sheepe by
 name, and leadeeth them out. And when
 he hath sent forth his owne sheepe, hee
 goeth before them, and the sheepe followe
 him, for they knowe his voyce. A stran-
 ger wil they not follow, but wil flee from
 him: for they know not his voyce of strans-
 gers. This prouerbe spake Iesus vnto
 the, but they vnderstood not what things
 they were which hee spake vnto them.
 Then said Iesus vnto them againe, Ve-
 rily, verily I say vnto you, I am the dooze
 of the sheepe: all(euen as many as came
 before me) are theeuers, and murdherers:
 but the sheepe did not heare them. I am
 the dooze, by me if any enter in, he shalbe
 safe, and shall goe in & out, and finde pa-
 sure. A thiefe commeth not but for to
 steale, kill, and destroy. I am come that
 they might haue life, and that they might
 haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

Almighty and euerlasting God,
 which hast giuen vnto vs thy ser-
 uants

Trinitie Sunday.

wants grace, by the confession of a true Faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the diuine Maiestie, to worship the Vnitie: we beseech thee, that through the steadfastnesse of this Faith, we may enermore be defended from all aduersitie, which liuest and reignest one God world without end. Amen.

The Epistle.

loc. 4.

After this I looked, and beholde, a dooze was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which saide, Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and beholde, a seate was set in heauen, and one sate on the seat. And he that sate, was to looke vpon like vnto a Iaspere stone, and a Sardine stone. And there was a rainebow about the seate, in sight like vnto an Emeraude. And about the seate were foure and twentie seates, and vpon the seates foure & twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the seate proceeded lightnings & thundryngs, and voyces. And there were seven lampes of fire burning befoze the seate, which

Trinitie Sunday.

which are the seven spirits of God. And
beside the seate there was a sea of glasse,
like vnto Chrysall, and in the midst of the
seate, and rounde about the seate were
foure beasts full of eyes before & behind.
And the first beast was like a Lyon, and
the second beast like a Calfe, and the third
beast had a face like a man, and the fourth
beast was like a flying Eagle. And the
foure beasts had each of them six wings
about him, & they were full of eyes with-
in. And they did not rest day neither
night, saying, Holp, holp, holy Lord God
Almighty, which was, & is, & is to come.
And when those beasts gaue glorie, and
honour, and thanks to him that sat on
the seate (which liueth for euer and euer)
the foure and twentie Elders fell downe
before him that sat on the throne, and
worshipped him that liueth for euer; and
cast their crownes before the throne, say-
ing, Thou art worthy, O Lord our God,
to receiue glorie, and honour, and power,
for thou hast created all things, and for
thy wils sake they are and were created.

The Gospel.

There was a man of the Pharisees John
named Nicodemus, a ruler of the
Jewes. The same came to Jesus by
night, & said vnto him, Rabbi, we knowe
that

D. liti,

that

Trinie Sunday.

that thou art a teacher come from God, for no man coulde doe such myracles as thou doest, except God were with him. Jesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be bozne from aboue, he cannot see the kingdome of God. Nicodemus said vnto him, Howe can a man be bozne when he is olde? Can hee enter into his mothers wombe, and be bozne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be bozne of water, and of the spirite, he cannot enter into the kingdome of God. That which is bozne of the flesh, is flesh: and that which is bozne of the spirite, is spirite. Marueile not thou that I saide vnto thee, Ye must be bozne from aboue. The winde bloweth where it listeth, & thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: so is every one that is bozne of the spirit. Nicodemus answered and saide vnto him, Howe can these things be? Jesus answered, & saide vnto him, Art thou a master in Israel, & knowest not these things? Verily, verily I say vnto thee, We speake that we knowe, and testifie that we haue seene, and ye receiue not our witnes. If I haue told you earthly things, and ye belceue not, howe shall

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The first Sunday after Trinitie.

shall ye beleue, if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, even the sonne of man, which is in heauen. And as Moyses lift vp the serpent in the wilderness, even so must the sonne of man be lift vp, that whosoever beleeueth in him, perish not, but haue euermoring life.

¶ The first Sunday after Trinitie.

The Collect.

God the strength of all them that trust in thee, mercifull accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandments, wee may please thee both in will & deede, through Iesus Christ our Lord.

The Epistle.

Dearely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten sonne into the world, that wee might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his

1. Ioh. 4.

The first Sunday

his sonne to be the agreement for our
 finnes. Dearely beloued, if God so loued
 vs, wee ought also one to loue another.
 No man hath seene God at any time. If
 we loue one another, God dwelleth in
 vs, and his loue is perfect in vs. Hereby
 know we that we dwell in him, and he in
 vs, because he hath giuen vs of his spirit.
 And wee haue seene and doe testifie, that
 the father sent the sonne to be the Saviour
 out of the world. Whosoever confesseth
 that Iesus is the sonne of God, in him
 dwelleth God, and he in God. And wee
 haue knowen and beleued the loue that
 God hath to vs. God is loue, and he that
 dwelleth in loue, dwelleth in God, and
 God in him. Herein is the loue perfect in
 vs, that wee shoulde trust in the day of
 iudgement. For as he is, euen so are we
 in this world. There is no feare in loue,
 but perfect loue casteth out feare: for feare
 hath painefulnesse. He that feareth, is not
 perfect in loue. We loue him, for he loued
 vs first. If any man say, I loue God, and
 yet hate his brother, he is a liar. For how
 can he that loneth not his brother whom
 he hath seene, loue God whom he hath
 not seene? And this commandement
 haue wee of him, that hee which loneth
 God, should loue his brother also.

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The Gospel.

There was a certaine rich man, which Luke 16
 was clothed in purple & fine white,
 & sared deliciously euery day. And there
 was a certaine begger named Lazarus,
 which lay at his gate full of sores, desir-
 ing to be refreshed with the crummes
 which fell from the rich mans board, and
 no man gaue vnto him. The dogges
 came also, and licked his sores. And it
 fortuned that the begger died, and was
 caried by 4 Angels into Abrahams bo-
 some. The rich man also died, and was
 buried, and being in hell in tormentes, he
 lift vp his eyes, and sawe Abraham a
 farre off, and Lazarus in his bosome,
 and he cryed and said, father Abraham,
 haue mercie on me, and send Lazarus,
 that hee may dip the tip of his finger in
 water, and coole my tongue, for I am
 tormented in this flame. But Abraham
 said, Sonne, remember that thou in thy
 life time receiuedst thy pleasure, and con-
 trariwise Lazarus receiued paine: but
 now hee is comforted, and thou art pu-
 nished. Beyond al this, betweene vs, and
 you there is a great space set, so that they
 which would goe from hence to you, can
 not, neither may come from thence to
 vs. Then he saide, I pray thee therefore
 father,

The second Sunday

father, send him to my fathers house, (for
I haue five brethren) for to warne them,
least they come also into this place of tor-
ment. Abraham saide vnto him, They
haue Moses and the Prophets, let them
heare them. And he saide, Nay father A-
braham, but if one come vnto them from
the dead, they will repent. He said vnto
him, If they heare not Moses and the
Prophets, neither will they beleue
though one arose from death againe.

¶ The second Sunday after Trinitie,

The Collect.

Lorde make vs to haue a perpetuall
feare and loue of thy holy Name, for
thou neuer failest to helpe and gouerne
them whom thou doest bring vp in thy
stedfast loue. Graunt this, &c.

The Epistle.

1. Ioh. 3.

Morneile not, my brethren, though the
world hate you. We knowe that we
are translated from death vnto life, be-
cause we loue the brethren. He that loueth
not his brother, abideth in death. Who-
soever hateth his brother, is a manslayer:
and ye know that no manslayer hath eter-
nal life abiding in him. Whereby perceiue
we loue, because he gaue his life for vs,
and wee ought to giue our liues for the
brethren. But who so hath this worldes
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after Trinitie.

good, and seeth his brother haue neede,
and shattereth by his compassion from
him, howe dwelleth the loue of God in
him: my babes, let vs not loue in word,
neither in tongue: but in verbe and in ve-
ritie. Hereby we knowe that we are of the
veritie, and can quiet our hearts before
him. For if our heart condemne vs, God
is greater then our heart, & knoweth all
things. Dearely beloued, if our heart con-
demne vs not, then haue we trust to god-
ward, & whatsoeuer we aske, we receiue
of him, because we keepe his commande-
ments, & do those things which are pleas-
sant in his sight. And this is his com-
maundement, þ we beleene on þ name of
his Sonne Iesus Christ, & lone one ano-
ther, as he gaue commandement. And he
that keepeth his commandements, dwel-
leth in him, & he in him: and hereby we
knowe that he abideth in vs, euen by the
spirite which he hath giuen vs.

The Gospel.

A Certaine man ordeined a great sup-
per, and bade many, and sent his ser-
uant at supper time, to say to them that
were bidden, Come, for all things are
nowe readie. And they all at once began
to make excuse. The first saide vnto him,
I haue bought a farme, and I must
needes

Luke 14.

The third Sunday after Trinitie.

needes goe & see it, I pray thee haue me excused. And another said, I haue bought a new shooe of Oxen, & I go to plow them, I pray thee haue me excused. And another saide, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the good man of the house displeased, and saide to his seruant, Goe out quickly into the streets and quarters of the citie, & bring in hither the poore & feeble, and the halt, and blind. And the seruant saide, Lord, it is done as thou hast commaunded, & yet there is room. And the Lord saide vnto the seruant, Goe out into the high wayes and hedges, and compel them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

¶ The third Sunday after Trinitie.

The Collect.

Lorde wee beseeche thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie aide we may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5.

Submit your selues euery man one to another, knit your selues together in lowlineſſe

The third Sunday after Trinitie.

solwinelle of minde : For God resisteth
the pious, and giueth grace to the hum-
ble. Submit your selues therefore vnder
the mightie hand of God, that hee may
exalt you when the time is come. Cast all
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pointed vnto your brethren, that are in
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The Gospel.

Then resorted vnto him all the Publis Luke 15.
canes and sinners, for to heare him.
And the Pharises & Scribes murmu-
red, saying, He receiueth sinners and ea-
teth with them. But hee put forth this
parable vnto them, saying, What man a-
mong you, hauing an hundred sheepe (if
he lose one of them) doeth not leaue nine-
tie and nine in the wildernesse, and goeth
after that which is lost, vntill he finde it?
And

The fourth Sunday

and when he hath founde it, he lapeth it
on his shoulders with ioy: and as soone
as he cometh home, he calleth together
his louers and neighbours, saying vnto
them, Reioyce with me, for I haue found
my sheepe which was lost. I say vnto
you, that likewise ioy shall be in heauen
ouer one sinner that repenteth, inioye then
ouer ninetie and nine iust persons, which
neede no repentance. Either what wo-
man hauing tenne groates, (if shee lose
one) doeth not light a candle, and sweepe
the house, and seeke diligently til she finde
it: And when shee hath found it, shee cal-
leth her louers and her neighbours toge-
ther, saying, Reioyce with me, for I haue
found the goat which I lost. Likewise I
say vnto you, shal there be ioy in the pres-
ence of the Angels of God, ouer one sin-
ner that repenteth.

The iiii. Sunday after Trinitie.

The Collect.

God the Protector of all that trust in
thee, vnto whom nothing is strong,
nothing is holp: increase & multiplie vp-
on vs thy mercie, & thou being our ruler
& guide, we may so passe through things
temporall, & we finally lose not the things
eternall. Graunt this heauenly father, for
Jesus Christs sake our Lord, Amen.

The

after Trinitie.

The Epistle.

I Suppose that the afflictions of this Rom. 8;
life are not worthe of the glory which
shall be shewed vpon vs. For the seruente
desire of the creature abiderh, looking
when the sonnes of God shall appeare,
because þ creature is subdued to vanitie
against the will thereof, but for his will
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For the same creature shall be deliuered
from the bondage of corruption, into the
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The Gospel.

Be ye mercifull, as your father also is Luke 6;
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be iudged. Condemne not, & ye shall not
be condemned. Forgive, & ye shall be for-
given. Giue, & it shall be giuen vnto you:
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The second Sunday

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The Epistle,

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after Trinitie.

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Luke 14.

The third Sunday after Trinitie.

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The Epistle.

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Submit your selues euery man one to another, knit your selues together in lowlynesse

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The third Sunday after Trinitie.

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And

The fourth Sunday

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The iiiij. Sunday after Trinitie.
The Collect.

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The Gospel.

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good measure, & pressed downe, & shaken
together, & running ouer, shall men giue
into your bosomes. For with the same
measure that ye mete withall, shall other
men mete to you againe. And hee put
10. i. forty

The v. Sunday

forth a similitude vnto them, Can þ blind leade þ blind? Doe they not both fall into the ditch? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pul out the mote þ is in thine eye, when thou seest not the beame that is in thine owne eye? First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fift Sunday after Trinitie.

The Colled.

Grauntt Lord we beseech thee, that the Course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnes, through Iesus Christ our Lord. Amen.

The Epistle.

1. Pet. 3.

Be ye all of one mind, and of one heart, loue as brethren, be pitifull, be courteous, meeke, not rendyng euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should be heires of the blessing. For he that doth long after life, and loueth

loneth to see good dayes, let him refraine
 his tongue from euill, and his lips that
 they speake no guile. Let him eschew euill
 & doe good, let him seeke peace, & enshie it.
 For the eyes of the Lord are ouer the right-
 teous, and his eares are open vnto their
 prayers. Againne the face of the Lord is
 ouer them that do euill. Whereouer, who is
 he that will harine you, if ye followe that
 which is good? Yea, happy are ye, if any
 trouble happen vnto you for righteous-
 nesse sake. Be ye not afraid for any terror
 of them, neither be ye troubled; but sanc-
 tifie the Lord in your hearts.

The Gospel.

I Came to passe, that when the people Luke 5
 I pleased vpon him to heare the word of
 God, he stood by the lake of Genezareth,
 and sawe two ships stand by the lakers
 side, but the fishermen were gone out of
 them, and were walshing their nets. And
 he entred into one of the ships, which
 pertained to Simon, & prayed him that
 he would thrust out a litle from the land.
 And he sate downe, and taught the peo-
 ple out of the ship. When he had left spea-
 king, he said vnto Simon, Launch out into
 the deepe, and let slip your nets to make
 a draught. And Simon answered, and
 said vnto him, Master, we haue laboured

The sixt Sunday

all night, and haue taken nothing: Nevertheless, at thy commandement I wil loose soorth the net. And when they had so done, they inclosed a great multitude of fishes, but their net brake: and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter sawe this, hee fell downe at Iesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonied, & all that were with him, at the draught of fishes which they had taken: and so was also James and John the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ our Lord.

The

after Trinitie.

The Epistle.

Knowe ye not, that all we which are
baptized in Iesus Christ, are baptiz Rom. 6.
zed to die with him? We are buried then
with him by baptism for to die, that
likewise as Christ was raised from
death by the glory of the Father, even so
we also should walke in a newe life. For
if wee be grafted in death like vnto him,
even so shall we be partakers of the holp
resurrection: knowing this, that our olde
man is crucified with him also, that the
body of sinne might viterly be destroyed,
that henceforth we should not be seruants
vnto sinne. For he that is dead, is iustis-
fied from sinne. Wherefore, if we be dead
with Christ, wee beleue that wee shall
also liue with him: knowing that Christ
being raised from death, dieth no more,
death hath no more power ouer him. For
as touching that he died, he died concern-
ing sinne once: and as touching that he
liueth, he liueth vnto God. Likewise cons-
ider pee also, that pee are dead as tou-
ching sinne: but are alīue vnto God,
through Iesus Christ our Lord.

The Gospel.

Iesus saide vnto his Disciples, Except Matth. 5.
your righteousness exceede the righte-
ousnes of the Scribes and Pharisees, ye

The vij. Sunday

cannot enter into the kingdome of hea-
men. Ye haue heard that it was said vnto
them of olde time, Thou shalt not kill :
whosoener killeth, shall be in danger of
iudgement. But I say vnto pou, that
whosoener is angrie with his brother
vnadvisedly, shall be in danger of iudges-
ment. And whosoener saith vnto his bro-
ther, Racha, shalbe in danger of a counsell.
But whosoener saith, Thou foole, shalbe
in danger of hell fire. Therefore, if thou
offerest thy gift at the altar, and there re-
membrest that thy brother hath ought a-
gainst thee, leaue there thine offering be-
fore the altar, & goe thy way first, & be re-
conciled to thy brother, and then come &
offer thy gift. Agree with thine aduersa-
rie quickly, whiles thou art in the way
with him, lest at any time the aduersarie
deliuer thee to the iudge, & the iudge deli-
uer thee to the minister, and then thou be
cast into prison: Verily I say vnto thee,
thou shalt not come out thence, till thou
hast payed the vttermost farthing.

The vij. Sunday after Trinitie.

The Collect.

I God of all power and might, which
art the authour and giuer of all good
things: graffe in our hearts the loue of
thy Name, increase in vs true religion,
nourish

after Trinitie

nourish vs with all goodnesse, and of thy
great mercie keepe vs in þe same, throught
Jesus Christ our Lord.

The Epistle.

I Speake grosse, because of the infirmitie Rom. 6.
of your flesh. As pee haue given your
members seruants to vncleannes and to
inquitie, from one inquitie to ano-
ther, euen so nowe giue ouer your mem-
bers seruants vnto righteoulnesse, that
pe may be sanctified. For when pee were
seruants of sinne, pe were void of righte-
ousnesse. What fruit had pe then in those
things, whereof pe are nowe ashamed?
For the end of those things is death. But
now pe are deliuered from sinne, & made
the seruants of God, and haue your fruit
to be sanctified, and the ende euerlasting
life. For the reward of sinne is death, but
eternall life is the gift of God throught
Jesus Christ our Lord.

The Gospel.

In those dayes when there was a very Mark. 8.
great companie, & had nothing to eate,
Jesus called his Disciples vnto him, and
saide vnto them, I haue compassion on
the people, because they haue beene nowe
with me thre dayes, & haue nothing to
eate, and if I send them away fasting to
their owne houses, they shall faint by the
way:

The viij. Sunday

Way: for diuers of them come from farre. And his disciples answered him, Where should a man haue bread here in the wilderness, to satissie these? And hee asked them, How many loaves haue ye? They said, Seuen. And he commanded the people to sit downe on the grounde. And hee tooke the seuen loaves, and when he had giuen thanks, he brake and gaue to his disciples to set befoze them. And they did set them befoze the people. And they had a fewe small fishes, and when he had blessed, he commanded them also to be set befoze them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

The viij. Sunday after Trinitie,

The Collect.

God, whose prouidence is neuer deceived, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The Epistle.

pm. 8.

Brethren, we are betters not to \bar{p} flesh, to liue after the flesh: For if ye liue after the flesh, ye shal die. But if ye through the

after Trinitie.

the spirit, doe mortifie þe deedes of the bodie, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirite of adoption, wherebp ye cry Abba Father. The same spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that wee suffer with him, that wee may also be glorified together with him.

The Gospel.

BEware of false prophets, which come into you in sheepes clothing, but inwardly they are rauening wolues: Ye shall knowe them by their fruites. Doe men gather grapes of thornes? or figs of thistles? Eue so euery good tree bringeth forth good fruites: but a corrupt tree bringeth forth euill fruites. A good tree cannot bring forth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Wherefoze by their fruites ye shall knowe them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdom of heauen: but he that doth the will

Math. 7.

The ix. Sunday

And of my Father which is in heauen, he
shall enter into the kingdome of heauen.

The ix. Sunday after Trinitie.

The Collect.

Goant to vs Lord wee beseech thee, the
spirit to thinke and doe alwayes such
things as be rightfull, that we which can
not be without thee, may by thee be able
to liue according to thy will, through Ie-
sus Christ our Lord.

The Epistle.

1 Cor. 10

Brethren, I would not that ye should
be ignorant, howe that our fathers
were all vnder the cloude, and all passed
through the sea, & were all baptised vnder
Moses in the cloud and in the sea, and did
all eate of one spiritual meate, and did all
drinke of one spirituall drinke: and they
dranke of the spirituall rocke that follow-
ed them, which rocke was Christ. But in
many of them had God no delight: for
they were ouerthrowen in wilderness.
These are examples to vs, that we should
not lust after euill things, as they lusted:
and that ye should not be worshippers of
images, as were some of them according
as it is written: The people sate downe
to eate and drinke, and rose vp to play.
Neither let vs be defiled with fornication,
as some of them were defiled with
fornication

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after Trinitie.

fornication, and fell in one day thre and
twentie thousand. Neither let vs tempte
Christ, as some of them tempted, & were
destroied of serpents. Neither murmure
ye, as some of them murmured, & were
destroied of h destroyer. All these things
happened vnto them for ensamples: but
are witten to put vs in remembrance,
whom the endes of the worlde are come
vpon. Wherefore, let him that thinketh
he standeth, take heede lest he fall. There
hath none other temptation taken you,
but such as followeth the nature of man.
But God is faithfull, which shal not sus-
fer you to be teypted aboue your strength,
but shall in the midst of temptation
make a way, that yee may bee able to
beare it.

The Gospel.

Jesus saide vnto his Disciples, There Luke 16.
I was a certaine rich man which had a
steward, and the same was accused vnto
him that he had wasted his goods. And
he called him, and said vnto him, How is
it h I heare this of thee? Giue accounts
of thy stewardship, for thou mayest be no
longer steward. The steward said with-
in himselfe, What shall I doe? For my
master taketh away from me h steward-
ship: I cannot digge, and to begge I am
ashamed

The x. Sunday

ashamed. I wot what to doe, that whē I
am put out of the stewardship, they may
receiue me into their houses. So when he
had called all his masters betters toge-
ther, he saide vnto the first, Howe much
owest thou vnto my master? And he said,
An hundred tunnes of oyle. And he said
vnto him, Take thy bill, and sit downe
quikely, and write fiftie. Then said he to
another, How much owest thou? And he
said, An hundred quarters of wheate. He
saide vnto him, Take thy bill, and write
fourty. And the Lord commended the
vniuersall steward, because he had done wise-
ly. For the children of this world are in
their nation wiser then the children of
light. And I say vnto you, Make you
friendes of the vnrightheous Mammon,
that when ye shall haue neede, they may
receiue you into euerlasting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

Let thy mercifull eares, O Lord, be o-
pen to the prayers of thy humble ser-
uants: And that they may obtaine their
petitions, make them to aske such things
as shall please thee, through Iesu Christ
our Lord.

The Epistle.

1. Cor. 12

Concerning spirituall things brethren,
I would not haue you ignorant. Ye
knowe

knowe that ye were Gentiles, and went
 your waies vnto dumbe images, euen
 as ye were led. Wherefoze I declare vnto
 you, that no man speaking by the spirit
 of God, desireth Jesus. Also no man can
 say that Jesus is the Lord, but by the ho-
 ly Ghost. There are diuersities of gifts,
 yet but one spirit. And there are differen-
 ces of administrations, and yet but one
 Lord. And there are diuers maners of o-
 perations, and yet but one God, which
 worketh all in all. The gift of the spirit is
 giuen to euery man to edifie withall. For
 to one is giuen through the spirit the ut-
 terance of wisdom, to another is giuen
 the utterance of knowledge by the same
 spirite, to another is giuen faith by the
 same spirite, to another the gift of healing
 by the same spirit, to another power to doe
 miracles, to another to prophesy, to ano-
 ther iudgement to discern spirits, to ano-
 ther diuers tongues, to another the inter-
 pretation of tongues: And these all wor-
 keth the selfe same spirit, diuiding to eue-
 ry man a severall gift, euen as he will.

The Gospel.

And when he was come nere to Hierusalem, he beheld the citie, and wept
 on it, saying, If thou hadst knowen those
 things which belong vnto thy peace,
 euen

euē in this thy day, thou wouldest take
 heede : but nowe are they hid from thine
 eyes. For the dayes shal come vnto thee,
 that thine enemies shal cast a banke a-
 bout thee, and compasse thee round, and
 keepe thee in on euery side, & make thee
 euē with the grounde, and thy childzen
 which are in thee: and they shal not leaue
 in thee one stone vpon auother, because
 thou knowest not the time of thy visita-
 tion. And he went into the Temple, and
 began to cast out them that solde therein,
 and them þ bought, saying vnto them,
 It is written, My house is the house of
 prayer : but pee haue made it a denne of
 theues. And he taught daily in þ temple.

¶ The xj. Sunday after Trinitie.

The Collect.

GOD which declarest thy Almighty
 power most chiefly in shewing mer-
 cie & pitie, giue vnto vs abundantly thy
 grace, that wee running to thy promises,
 may be made partakers of thy heavenly
 treasure, through Iesus Christ our Lord.

The Epistle.

1. Cor. 15 **B**rethren, as pertaining to the Gospel
 which I preached vnto you, which ye
 haue also accepted, and in the which ye
 continue, by the which ye are also saued :
 I doe you to wit after what maner

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I preached vnto you, if ye keepe it, except
 ye haue beleened in vaine. For first of all
 I deliuered vnto you that which I recei-
 ued, how that Christ died for our sinnes,
 agreeing to the Scriptures: and that he
 was buried, and that he rose againe the
 third day according to the Scriptures,
 and that he was seene of Cephas, then of
 the twelue. After that hee was seene of
 more then five hundred brethren at once, of
 which many remaine vnto this day, and
 many are fallen asleepe. After that ap-
 peared he to James, then to all the Apos-
 tles. And last of all, he was seene of me,
 as of one \bar{h} was boorne out of due time:
 For I am \bar{h} least of the Apostles, which
 am not worthy to be called an Apostle,
 because I haue persecuted \bar{h} congregati-
 on of God. But by the grace of God, I
 am that I am: and his grace which is in
 me, was not in vaine. But I laboured
 more abundantly then they all: yet not
 I, but the grace of God which is with
 me. Therefore whether it were I or they,
 so we preached, and so haue ye beleened.

The Gospel.

Christ tolde this parable vnto cer Luke 18.
 taine which trusted in themselves
 that they were perfect, & despised other,
 Two men went by into the Temple to
 pray,

The xij. Sunday

pray, the one a Pharisee, and the other a Publicane. The Pharisee stood & prayed thus with himselfe: God I thanke thee, that I am not as other men are, extortors, vnjust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing as farre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

A Almighty and euermlasting God, which art alwayes more ready to heare, then we to pray, and art woont to giue more then either wee desire or deserue: petye downe vpon vs the abundance of thy mercie, forgiving vs those things, whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske through Iesus Christ our Lord.

The Epistle.

2. Cor. 3.

Such trust haue wee through Christ to Godward, not that wee are sufficient of

of our selues to thinke any thing as of
 our selues: but if wee be able vnto any
 thing, the same commeth of God, which
 hath made vs able to minister the newe
 Testament, not of the letter, but of the
 spirite: For the letter killeth, but the spi-
 rite giueth life. If the ministracion of
 death through the letters figured in
 stones was glorious, so that the children
 of Israel could not beholde the face of
 Moses for the glorie of his countenance,
 (which glorie is done away:) why shall
 not the ministracion of the spirit be much
 more glorious? for if the ministracion of
 condemnation be glorious, much more
 doeth the ministracion of righteousnesse
 exceede in glorie.

The Gospel.

Iesus departed from the coastes of Marke 7.
 Tyre and Sidon, and came vnto the
 Sea of Galilee, thorow the mids of the
 coastes of the tenne Cities. And they
 brought vnto him one that was deafe,
 and had an impediment in his speeche:
 and they prayed him to put his hand vpon
 him. And when hee had taken him
 aside from the people, he put his fingers
 into his eares, and did spit, and touched
 his tongue, and looked vp to heauen, and
 sighed, and said vnto him, Ephata, that is

The xiiij. Sunday

to say, He opened. And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine. And hee commaunded them that they should tell no man. But the more he forbad them, so much þe more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

¶ The xiiij. Sunday after Trinitie.

The Collect.

Alnightie and mercifull G O D, of whose onely gift it cometh, that thy faithfull people doe vnto thee true and laudable seruice: graunt we beseech thee, that we may so run to thy heavenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Galar. 3.

The Abraham and his seede were the promises made. He saith not, In his seedes, as manp: but in thy seede, as of one, which is Christ. This I say, that the lawe which beganne afterwarde beyond foure hundred and thirtie yeeres, doeth not disanul þe Testament that was confirmed afore of G O D vnto Christ: warde, to make the promise of none effect. For if the inheritance come of the lawe,

lawe, it commeth not nowe of promise :
 But God gaue it to Abraham by promise.
 Wherefoze then serueth the Lawe?
 The Lawe was added because of transgression
 (till the seede came, to whom the promise
 was made) & it was ordeined by
 þ Angels in the hand of a Mediatour. A
 Mediatour is not a Mediatour of one:
 but God is one. Is the Law then against
 the promise of God? God forbid. For if
 there had beene a law giuen, which could
 haue giuen life, then no doubt righteous-
 nesse should haue come by the Lawe. But
 the Scripture concludeth all things vnder
 sinne, that the promise by the faith of
 Iesus Christ, shoulde be giuen to them
 that beleene.

The Gospel.

Happie are the eyes which see the Luke 10.
 things that pee see. For I tell you,
 that many Prophets and Kings haue
 desired to see those things which pee see,
 and haue not seene them, & to heare those
 things which pee heare, and haue not
 heard them. And behold, a certaine Law-
 yer stood vp, and tempted him, saying,
 Master, what shal I doe to inherite eternall
 life? He saide vnto him, What is
 written in the Lawe? holue readest thou?
 And he answered, & saide, Loue the Lord
 thy

The xiiij, Sunday

thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he saide vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, saide vnto Iesus, And who is my neighbour? Iesus answered, and saide, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his rayment, and wounded him, & departed, leauing him halfe dead. And it chaunced that there came downe a certaine Priest that same way. and when he sawe him, he passed by. And likewise a Leuite (when he were nigh to the place) came & looked on him, and passed by. But a certaine Samaritan as he tourneied, came vnto him, and when hee sawe him, hee had compassion on him, and went to, and bound vp his wounds, and poured in oyle and wine, and set him on his owne beast, & brought him to a common Inne, and made provision for him. And on the morow when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. Which now of these

after Trinitie.

these three thinkest thou was neighbour
vnto him that fell among the theenes?
And he saide vnto him, Ye that shewed
mercie on him. Then saide Iesus to him,
Goe, and doe thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

A Almighty and everlasting God, giue
vnto vs the increase of faith, hope,
and charitie: and that wee may obtaine
that which thou doest promise, make vs
to loue that which thou doest command,
through Iesus Christ our Lord.

The Epistle.

I Say, walke in the spirite, and fulfill not Galat. 5.
the lust of the flesh. For the flesh lusteth
contrary to the spirit, and the spirit con-
trary to the flesh. These are contrary one
to the other, so that ye cannot doe what-
soeuer ye would. But if pee be led of
the spirit, then are ye not vnder the lawe.
The deedes of y^e flesh are manifest, which
are these: adulterie, fornication, unclea-
nesse, wantonnesse, worshipping of ima-
ges, witchcraft, hatred, variance, zeale,
wyath, strife, seditions, sectes, ennyng,
murther, drunkennesse, gluttonie, and
such like: Of the which I tell you before,
as I haue tolde you in times past, that
they which commit such things, shall

M. iii.

not

The xiiij. Sunday

not be inheritours of the kingdome of God. Contrariſp, the fruite of the ſpirire is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faithfulneſſe, meekeneſſe, temperance: againſt ſuch there is no law. They ſurely that are Chyiſts, haue crucified the fleſh with the affections & luſtes.

The Gospel.

Luke 17.

AND it chanced, as Jeſus went to Jeruſalem, that he paſſed through Samaria and Galilee. And as hee entred into a certaine Towne, there mette him tenne men that were Lepers, which ſtood aſſure off, and put forth their voyces, and ſaide, Jeſus maſter, haue mercie vpon vs. When hee ſawe them, he ſaide vnto them, Goe ſhewe your ſelues vnto the Prieſtes. And it came to paſſe that as they went, they were cleaſed. And one of them when hee ſawe that hee was cleaſed, turned backe againe, and with a loude voyce prayſed G D D, and fell downe on his face at his feete, and gaue him thanks: and the ſame was a Samaritane. And Jeſus answered and ſaide, Are there not tenne cleaſed? But where are thoſe nine? There are not found that returned againe to giue God praiſe, ſame onely this ſtranger. And hee ſaide vnto him, Ariſe, goe thy way, thy faith

after Trinitie.

faith hath made thee whole.

¶ The xv. Sunday after Trinitie.
The Collect.

Keepe wee beseech thee, O Lord, thy Church with thy perpetuall mercie : and because the frailtie of man without thee cannot but fall, keepe vs ever by thy helpe, & leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter I haue writ: Galat. 6.
I ten vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraime you to bee circumcised, onely least they shoulde suffer persecution for the Crosse of Christ. For they themselves which are circumcised, keepe not the lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid, that I shoulde reioyce, but in the Crosse of our Lord Iesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu, neither circumcision auaieth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace bee on them, and mercy, & vpon Israel that pr-

D. 111

raineth

The xv. Sunday

taineth to God. From hencefoorth let no man put me to businesse : for I beare in my body the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesus Christ be with your spirit. Amen.

The Gospel.

Matth. 6.

NO man can serue two masters : For neither he shall hate the one, and loue the other, or els leane to the one, and despise the other. Ye cannot serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what ye shall eat or drinke, nor yet for your body, what rayment ye shall put on. Is not the life more worth then meate? And the body more of value then rayment? Behold the fowles of the aire, for they sowe not, neither doe they reape, nor carie into the barnes, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the fielde howe they growe, they labour not, neither doe they spinne : and yet I say vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore, if GOD so clothe the grasse of the field (which though it stand to day, is to

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after Trinitie.

to morowe cast into the furnace) shall he not much more doe þ same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke.) For your heavenly father knoweth, þ ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousness thereof, and all these things shall be ministred vnto you. Care not then for the morow, for the morow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj. day after Trinitie.

The Collect.

Lord, we beseech thee, let thy continual pitie cleanse, and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserve it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

I Desire that pee faint not because of my tribulations þ I suffer for your sakes, which is your praise. For this cause I bowe my knees vnto the Father of our Lord Iesus Christ, which is Father of all that is called Father in heauen & in earth.

Ephes. 3.

The xvj. Sunday

earth, that he would graunt you according to the riches of his glorie, that yee may be strengthened with might by his spirite in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might be able to comprehend with all Saintes, what is the breadth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that yee might be fulfilled with all fulnesse, which cometh of God. Vnto him that is able to doe exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the Congregation by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

Luke 7.

And it fortuned, that Iesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the Citie, beholde, there was a dead man carried out, which was the onely sonne of his mother, and she was a widowe, and much people of the Citie was with her. And when the Lord sawe her, hee had compassion on her, and saide vnto her, Weepe not. And he came nigh, and touched

after Trinitie.

ched the coffin: and they that bare him,
stood still. And he said, Young man, I say
vnto thee. Rise. And hee that was dead,
sat vp, and began to speake: and he deli-
uered him to his mother. And there came
a feare on them all, & they gaue the glorie
vnto God, saying, A great Prophet is ris-
sen vp among vs, and God hath visited
his people. And this rumoz of him went
forth throughout all Iurie, and through-
out all þ regions, which lie round about.

¶ The xvij. Sunday after Trinitie.

The Collect.

I Did we pray thee, that thy grace may
Lallwapes pꝛeuent & follow vs, & make
vs continually to bee giuen to all good
workes, through Iesus Christ our Lord.

The Epistle.

I (Which am a prisoner of the Lordes) Ephes. 4.
Exhort you, that pee walke wortheie of
the vocation wherewith pee are called,
with all lowlinesse and meekenesse, with
humblenesse of minde, forbearing one as
nother through lone, and bee diligent to
keepe the vnitie of the spirit, through the
bonde of peace, being one body and one
spirit, euen as pe are called in one hope of
your calling. Let there be but one Lord,
one faith, one Baptisme, one God and
Father

The xvij. Sunday

Father of all, which is aboue all, and
through all, and in you all.

The Gospel.

Luke 14. ¶ It chanced that Iesus went into the
house of one of the chiefe Pharisees, to
eate bread on the Sabbath day, and they
watched him. And beholde, there was a
certaine man before him, which had the
dropsie. And Iesus answered, and spake
vnto the Lawyers & Pharisees, saying,
Is it lawfull to heale on the Sabbath
day? And they helde their peace. And he
tooke him, and healed him, and let him
goe, and answered them, saying, Which
of you shall haue an Ass or an Oxe fallen
into a pit, and will not straightway pull
him out on the Sabbath day? And they
coult not, answere him againe to these
things. He put forth also a similitude to
the ghestes, when he marked howe they
preated to be in the highest roomes, and
saide vnto them, When thou art bidden
to a wedding of any man, sit not downe
in the highest roome, least a more honou-
rable man then thou be bidden of him,
and he that bade him and thee, come and
say to thee, Giue this man roome, and
thou begin with shame to take the lowest
roome. But rather when thou art bids-
den, goe and sit in the lowest roome, that
when

after Trinitie.

When he that bade thee cometh, he may
say vnto thee, Friend, sit by higher: then
shalt thou haue worship in the presence
of them that sit at meate with thee. For
whosoener exalteth himselfe, shall be
brought low, and he that humbleth him-
selfe, shall be exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LORD, we beseech thee, graunt thy pro-
prie grace to auoide the infections of
the deuill, and with pure heart and mind
to followe thee the onely God, through
Jesus Christ our Lord.

The Epistle.

I Thanke my God alwayes on your be-
halfe, for the grace of God which is gi-
uen you by Jesus Christ, that in all
things ye are made rich by him, in all be-
terance, & in all knowledge, by the which
things the testimonie of Jesus Christ
was confirmed in you, so that ye are be-
hind in no gift, waiting for the appea-
ring of our Lord Jesus Christ, which
shall also strengthen you to the ende: that
ye may be blamelesse in the day of the
comming of our Lord Jesus Christ.

1. Cor. 1.

The Gospel.

When þe Pharisees had heard that
Jesus had put the Sadducees to
silence,

Matt. 22.

The xviij. Sunday

Mence, they came together, and one of them (which was a Doctor of Lawe) asked him a question, tempting him, and saying, Master, which is the greatest commandement in the Lawe? Jesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the first and greatest commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all the Lawe & the Prophets. While the Pharises were gathered together, Jesus asked them, saying, What thinke ye of Christ, Whose sonne is he? They saide vnto him, The sonne of David. He said vnto them, How then doeth David in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole? If David then call him Lord, how is he then his sonne? And no man was able to answer him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee, graunt that

that the working of thy mercie map in all things direct & rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say, and testifie through the Ephes 4.
 Lord, that ye hencefoorth walke, not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindness of their hearts: which being past repentance, haue giuen themselves ouer vnto wantonnesse, to worke all manner of uncleannesse, euen with greedinesse. But ye haue not so learned Christ, if so be that you haue heard of him, and haue beene taught in him, as the trueth is in Iesus (as concerning the conuersation in times past) to lay from you the olde man, which is corrupt, according to the deceiueable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after GOD is shapen in righteousnesse, and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as we are members one of another. Be angrie and sinne not, let not the Sunne goe downe vpon

The xix. Sunday

upon your wrath, neither giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good, to edifie withall, as oft as neede is, that it may minister grace vnto the hearers: & grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse & fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all malicioufnesse. Be ye courteous one to another, mercifull, forgiving one another, euen as God for Christes sake hath forgiven you.

The Gospel.

Math. 9. Iesus entred into a ship, and passed Iouer, and came into his owne Citie: and beholde, they brought to him a man sicke of the palsie, lying in a bedde. And when Iesus sawe the faith of them, he said to the sicke of the palsie, Sonne, be of good cheere, thy sinnes be forgiven thee. And behold, certaine of the Scribes saide within themselves, This man blasphemeth. And when Iesus sawe their thoughts, he saide, Wherefore thinke ye euill in your hearts? Whether is it easier to

after Trinitie.

to say, Thy sinnes be forgiven thee: or to say, Arise, and walke? But that ye may know that the sonne of man hath power to forgive sinnes in earth: then saith he to the sicke of the palsey, Arise, take vp thy bed, and goe vnto thine house. And he arose, and departed to his house. But the people that sawe it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

Almightie and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Take heede therefore howe ye walke Ephes. 5.
circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the spirite, speaking vnto your selues in Psalmes and Hymines, and spirituall songs, singing and making melodie to the
A. l. Joyde

The xx. Sunday.

Lord in your hearts, giving thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22.

Iesus saide vnto his Disciples, The Kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding, and they would not come. Againe he sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine Oxen and my Feallings are killed, and all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his seruants, and maltreated them shamefully, and slew them. But when the king heard thereof, hee was wroth, and sent forth his men of warre, and destroyed those murderers, and burnt by their citie. Then saide he to his seruants, The marriage in derde is prepared, but they which were bidden, were not worthy. Goe ye therefore out into the hie wayes, and as many as ye finde, bid them

them to the marriage. And the servants
went forth into the hie wayes, and ga-
thered together all, as many as they
could finde, both good, and bad: and the
wedding was furnished with ghestes.
Then the king came in to see the ghestes,
& when he spied there a man which had
not on a wedding garment, hee sayd vnto
him, Friend, how camest thou in hither
not having on a wedding garment?
And he was euen speechlesse. Then sayd
the king to the ministers, Take and bind
him hand and foot, and cast him into vnto
darkerneſſe, there ſhall he weeping and
gnaſhing of teeth. For many bee called,
but few are choſen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant we beſeech thee mercifull Lord,
to thy faithfull people, pardon and
peace, that they may be clenſed from all
their ſinnes, and ſerue thee with a quiet
minde, through Jeſus Chriſt our Lord.

The Epiſtle.

My brethren, be ſtrong through ^{the} Lord, Ephes. 6.
& through the power of his might.
Put on all the armour of God, that ye
may ſtand againſt all the aſſaults of the
devill. For wee wreſtle not againſt blood
and fleſh, but againſt rule, againſt power,
againſt

against worldly rulers, euen gouernours
of the darkenesse of this world, against
spirituall craftinesse in heauenly things.
Wherefore take vnto you the whole ar-
mour of God, that ye may be able to res-
ist in the euill day, and stand perfect in all
things. Stand therefore, and your loines
gird with the trueth, hauing on the brest-
plate of righteousness, and hauing shoes
on your feete, that ye may be prepared
for the Gospel of peace. Above all take to
you a shield of faith, wherewith ye may
quench all the fierie dartes of the wicked:
and take the helmet of saluation, and the
sword of the spirit, which is the word of
God. And pray alwayes with all maner
of prayer & supplication in the spirit, and
watch thereunto with all instance, and
supplication for all Saints, and for me,
that utterance may be giuen vnto me, &
I may open my mouth freely, to utter
the secrets of the Gospel (whereof I am
a messenger in bondes) that therein I
may speake freely, as I ought to speake.

The Gospel.

John 4.

There was a certaine Ruler, whose
sonne was sicke at Capernaum. As
soone as the same heard that Iesus was
come out of Iurp into Galilee, he went
vnto him, & besought him that he would
come

after Trinitie.

come downe and heale his sonne: for he was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleene. The ruler said vnto him, Syr, come downe or euer that my sonne die. Iesus saith vnto him, Goe thy way, thy sonne liueth. The man beleued the word that Iesus had spoken vnto him, and he went his way. And as he was going downe, the seruants mette him, and tolde him, saying, Thy sonne liueth. Then enquired he of them y^e houre when he began to amend. And they saide vnto him, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the which Iesus saide vnto him, Thy sonne liueth. And he beleued, and all his houtholde. This is againe the second miracle that Iesus did, when he was come out of Iudrie into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

Lorde, we beseech thee to keepe thy houtholde the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and desuouly giue to serue thee in good works, to the glory of thy name, through Iesus Christ our Lord.

℞. iiii.

The

The xxij. Sunday

The Epistle.

hil. 1.

I thanke my God with all remembrance
of you alwayes in all my prayers for
you, and pray with gladnesse, because ye
are come into the fellowship of the Gos-
pel, from the first day vntill now: and am
surely certified of this, & hee which hath
begun a good work in you, shall performe
it, vntill the day of Iesus Christ, as it be-
commeth mee that I should so iudge of
you all, because I haue you in my heart,
forasmuch as ye are all companions of
grace with me, euen in my bonds, and in
the defending & establishing of the Gos-
pel. For God is my record, how greatly
I long after you all, from the very heart
roote in Iesus Christ. And this I pray,
that your loue may increase yet more and
more in knowledge, and in all vnderstan-
ding, that ye may accept the things that
are most excellent, that ye may be pure, &
such as offend no man, vntill the day of
Christ, being filled with the fruit of righ-
teousnesse which cometh by Iesus
Christ, vnto the glory and praise of God.

The Gospel.

Matt. 18.

Peter sayd vnto Iesus, Lord, howe oft
shall I forgive my brother if hee sinne
against me: till seuen times? Iesus sayth
vnto him, I say not vnto thee, till seuen
times:

times: but, ſeuentie times ſeuentie times.
 Therefore is þ kingdom of heauen likened
 unto a certaine man þ was a king,
 which woulde take accounts of his ſer-
 uants. And when hee had begun to rec-
 ken, one was brought unto him, which
 ought him ten thouſand talents: but for
 as much as hee was not able to pay, his
 lord commanded him to be ſolde, and his
 wife and children, and al that he had, and
 payment to be made. The ſervant fell
 downe, and beſought him, ſaying, Sir,
 haue patience with me, and I will pay
 thee all. Then had the lord pitié on that
 ſervant, & looſed him, and forgave him
 the debt. So the ſame ſervant went out,
 and founde one of his fellowes, which
 ought him an hundred pence: and hee
 laid hands on him, and tooke him by the
 throte, ſaying, Pay that thou oweſt:
 and his fellowe fell downe, and beſought
 him, ſaying, Haue patience with me, and
 I will pay thee all. And hee would not,
 but went and caſt him into priſon, till he
 ſhould pay þ debt. So when his fellowes
 ſawe what was done, they were very ſor-
 rie, and came and tolde unto their lord all
 that had happened. Then his lord called
 him, and ſaid unto him, O thou ungrati-
 ous ſervant, I forgave thee all that debt

The xxij. Sunday

When thou desiredst me: shouldest not thou also haue had compassiō on thy fellows, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jailers, till he should pay all that was due vnto him. So likewise shall my heauenly ffather doe also vnto you, if ye from your hearts forgive not euery one his brother their trespasses.

¶ The xxij. Sunday after Trinitie.

The Collect.

God our refuge & strength, which art the authour of all godlinesse, be ready to heare & denout prayers of the Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Philip. 3.

Brethren, be followers together of me, and looke on them which walke euery so as ye haue vs for an ensample. For many walke, of whom I haue told you often, & now tell you weeping, that they are the enemies of the Crosse of Christ, whose ende is damnation, whose belly is their god, and gloyp to their shame, which are worldly minded. But our conuersation is in heauen, fro whence we looke for the Sautour, euen the Lord Iesus Christ, which shall change our vile body, that he may

after Trinitie.

may make it like vnto his glorious body
according to þ working, whereby he is a-
ble also to subdne al things vnto himself.

The Gospel.

Then the Pharisees went out & tooke
counsell howe they might tangle him
in his wordes. And they sent out vnto
him their disciples with Herodes ser-
uants, saying, Master, we knowe that
thou art true, & teachest the way of God
truely, neither carest thou for any man:
for thou regardest not the outward ap-
pearance of men. Tell vs therefore, howe
thinkest thou? Is it lawfull that tribute
be giuen vnto Cesar, or not? But Iesus
perceiuing their wickednesse, saide, Whyp
tempt ye me ye hypocrites? shewe me
the tribute money. And they tooke him
a penie, and he said vnto them, Whose is
this image and superscription? They
said vnto him, Cesars. Then said he vnto
them, Giue therefore vnto Cesar the
things which are Cesars, and vnto God
those things which are Gods. When
they heard these wordes, they maruelled,
and left him, and went their way.

Matt. 22.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

Lord, we beseech thee asswage thy peo-
ple from their offences, that through
thy

The xxiiij, Sunday

thy bountifull goodnesse, we may be deli-
uered from the bands of all those sinnes,
which by our frailtie wee haue commit-
ted. Graunt this, &c.

The Epistle,

Col. i.

WE giue thanks to God the Fa-
ther of our Lord Jesus Christ, al-
wayes for you in our prayers. For we
haue heard of your faith in Christ Iesu,
and of the loue which pee beare to all
Saints, for the hopes sake which is laide
vp in store for you in heauen. Of which
hope ye heard before by the true word of
the Gospel, which is come vnto you, eue
as it is into all the world, and is fruite-
ful, as it is also among you, from the day
in the which ye heard of it, and had expe-
rience in the grace of God, through the
trueth, as pee learned of Epaphia our
deare fellowe seruant, which is for you a
faithful minister of Christ, which also de-
clared vnto vs your loue, which pee haue
in the spirit. For this cause wee also, euen
since the day we heard of it, haue not cea-
sed to pray for you, and to desire that pee
might be fulfilled with the knowledge of
his will, in all wisdom and spirituall
understanding, that ye might walke wor-
thy of the Lord, that in all things pee
may please, being fruitefull in all good
works,

after Trinitie.

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woykes, and increasing in the knowledge
of God, strengthened with all might,
through his glorious power, vnto all pa-
tience and long suffering, with ioyfulness,
giuing thanks vnto the Father, which
hath made vs meete to be partakers of
the inheritance of the Saints in light.

The Gospel.

Whiles Jesus spake vnto the peo- Math. 9.
ple, beholde, there came a certaine
ruler, and worshipped him, saying, My
daughter is euen now deceased, but
come and lay thy hand vpon her, and she
shall liue. And Jesus arose, and followed
him, and so did his Disciples. And be-
hold, a woman which was diseased with
an issue of blood twelue yeeres, came be-
hinde him, and touched the hemme of
his vesture. For she laide within her selfe,
If I may touch but euen his be sure on-
ly, I shall be safe. But Jesus turned him
about, and when hee sawe her, he saide,
Daughter, be of good comfort, thy faith
hath made thee safe. And the woman
was made whole euen in that same time. And
when Jesus came into the rulers house,
and sawe the minstrels and people mas-
king a nopsle, he said vnto them, Get you
hence, for the maide is not dead, but slee-
peth. And they laughed him to scorn.

But

The xxv. Sunday

But when the people were put forth, he went in, and tooke her by the hand, and said, Damofel, arise. And the Damofell arose. And this nopsle was abroade in all that land.

¶ The xxv. Sunday after Trinitie.

The Collect.

Stirre vp, we beseech thee, O Lord, the Swils of thy faithfull people, that they plenteously bring forth the fruite of good works, may of thee be plenteously rewarded, through Iesus Christ our Lord.

The Epistle.

Iere. 23.

Behold, the time cometh, saith the Lord, that I will raise vp þ righteous branch of David. Which king shall beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousness againe in earth. In his time shall Iuda be saved, and Israel shall dwell without feare. And this is þ name that they shall call him, euen the Lord our righteousness. And therefore behold, the time cometh, saith the Lord, that it shalbe no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought forth and led the seede of the house of Israel out of the North land, & from all countreys where I haue scattered them, and then shall

after Trinitie.

shall dwell in their owne land againe.

The Gospel.

When Iesus lift vp his eyes, and Iohn 6.
lawe a great compaunie come vnto
him, he saith vnto Philip. Whence shall
we buy bread that these may eate? This
he said to proue him, for he himselfe knew
what he would doe? Philip answered
him, Two hundred pennworth of bread
are not sufficient for the, that euery man
may take a little. One of his Disciples
(Andrewe, Simon Peters brother) saide
vnto him, There is a lad here, which hath
fue barlye loaves and two fishes, but
what are they among so many? And Ie-
sus saide, Make the people sit downe.
There was much grasse in the place. So
the men sate downe, in number about
fue thousand. And Iesus tooke þe bread,
and when he had giuen thankes, he gaue
to his disciples, and the disciples to them
that were set downe, and likewise of the
fishes as much as they would. When
they had eaten ynough, he saith vnto his
Disciples, Gather vp the broken meate
which remaineth, that nothing be lost.
And they gathered it together, and filled
twelue baskets with the broken meate of
the fue barely loaves, which broken
meate remained vnto them that had
eaten.

On S. Andrewes day.

raten. Then those men (when they had
seene the miracle that Iesus did) sayde,
This is of a tructh the same Propheet
that should come into the world.

If there be any moe Sundayes before Aduent
Sunday, to supply the same, shall be taken,
the seruice of some of those Sundayes that
were omitted betweene the Epiphanie and
Septuagesima.

¶ On S. Andrewes day.

The Collect.

Almightie God, which diddest giue
such grace vnto the holy Apostle S.
Andrew, that he readily obeyed thy calling
of thy sonne Iesus Christ, & folowed him
without delay: graunt vnto vs all, that
wee being called by thy holy worde, may
forthwith giue ouer our selues obediently
to follow thy holy commandments,
through the same Iesus Christ our Lord.

The Epistle.

Rom, 10

If thou knowledg to thy mouth that
Iesus is the Lord, and beleene in thy
heart, that God raised him vp fro death,
thou shalt be safe. For to beleene with
the heart iustifieth: and to knowledg
with the mouth, maketh a man safe. For
the scripture sayth, Whosoener beleueth
on him, shall not be confounded. There is
no difference betweene the Jew and the
Gentile:

Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they haue not beleueed? How shall they beleene on him of whom they haue not heard? how shall they heare without a preacher? And how shall they preach without they bee sent? As it is written, How beautifull are the feete of they which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospell. For Esai saith, Lord, who hath beleueed our sayings? So then, saith cometh by hearing, and hearing cometh by the word of God. But I aske, Haue they not heard? no doubt their sound went out into all lands, & their words into the ends of the world. But I demand whether Israel did knowe or not? First Moses saith, I wil prouoke you to enny by them that are no people, by a foolish nation I wil anger you. Esay after that is bolde, & saith, I am found of them that sought mee not, I am manifest vnto them that asked not after mee. But against Israel hee saith, All day long haue I stretched forth my hands vnto a people that beleueeth not, but speaketh against me.

The

On Saint Thomas day.

The Gospel.

Matth. 4.

AS Jesus walked by the Sea of Galilee, he sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.) And hee saith unto them, Followe me, & I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth fro thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother in the shippe with Zebedee their father, mending their nets, and he called them: and they immediately left the shippe and their father, and followed him.

¶ On Sain Thomas day.

The Collect.

Almightie and everliuing God, which for the moze confirmation of þy faith, biddest suffer thy holy Apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleue in thy Sonne Jesus Christ, that our faith in thy sight neuer be reprobated. Heare vs, O Lord, through the same Jesus Christ, to whō with thee, &c.

The Epistle.

Ephes. 2.

Nowe ye are not strangers, nor foreigners, but citizens with the Saintes, and

On S. Thomas day .

and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone : in whom what building soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God, through the holy Ghost.

The Gospel.

Thomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other Disciples therefore saide vnto him, We haue seene the Lord. But he saide vnto them, Except I see in his handes the print of the napes, and put my finger into the print of the napes, and thrust my hand into his side, I will not beleue. And after eight dayes, againe his Disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the midst, and said, Peace be with you. And after that he saide to Thomas, Bring thy finger hither, & see my hands, & reach hither thy hand, and thrust it into my side, and be not faithles, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Jesus saide vnto him, Thomas, because thou

John 20.

S. i.

The Conuerſion of S. Paul.

thou haſt ſeene me, thou haſt beleeued. Blessed are they that haue not ſeene, & yet haue beleeued. And many other ſignes trueſp did Jeſus in þ preſence of his diſciples, which are not witten in this booke. Theſe are witten, that ye might beleue, that Jeſus Chriſt is the Sonne of God, and that in beleuening, ye might haue life through his Name.

¶ The Conuerſion of S. Paul.

The Colleā.

God which haſt taught all the world, through the preaching of thy blessed Apoſtle S. Paul: Graunt wee beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine þ he taught, through Jeſus Chriſt our Lord.

The Epiſtle.

Actes 9.

AND Saul yet breathing out threats and ſlaughter againſt the Diſciples of the Lord, went vnto the high Prieſt, & deſired of him letters to cary to Damasco to the Synagogues, that if he found any of this way (were they men or women) hee might bring them bound to Hieruſalem. And whē he iourneyed, it fortunēd, that as hee was come nigh to Damasco, ſuddenly there ſhined rounde about him a light from heauen, and

The Conuersion of S. Paul.

and he fel to heareth, & heard a voyce say-
ing vnto him, Saul, Saul, why persecus-
tell thou me? And he saide, What art
thou Lord? And the Lord said, I am Je-
sus whom thou persecutest. It is hard
for thee to kicke against the pyncke. And
he both trembling, and astonted, saide,
Lorde, what wilt thou haue me to doe?
And the Lord saide vnto him, Arise, and
goe into the citie, and it shall be tolde thee
what thou must doe. The men which
iourneped with him, stood amazed, hear-
ring a voyce, but seeing no man. And
Saul arose from the earth, and when he
opened his eyes, hee sawe no man. But
they led him by the hand, & byonght him
into Damasco. And hee was thre dayes
without sight, and neither did eate nor
drinke. And there was a certaine discipule
at Damasco, named Ananias: and to him
said the Lord in a vision, Ananias. And
he saide, Beholde, I am here Lord. And
the Lord saide vnto him, Arise and goe
into the streete which is called Streight,
and seeke in þ house of Judas, after one
called Saul of Tharsus. For beholde, he
prayeth, and hath seene in a vision a man
named Ananias conuining in vnto him,
& putting his hands on him, þ he might
receiue his sight. Then Ananias answer-

S. ii,

red,

The Conuersion of S. Paul.

red, Lord, I haue heard by many of this man, howe much euill hee hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priestes, to bind all that call on thy name. The Lord saide vnto him, Goe thy way, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and Kings, and the children of Israel: For I will shew him howe great things he must suffer for my Names sake. And Ananias went his way and entred into the house, and put his hands on him, and saide, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes, as it had bene scales, and he receiued sight, & arose, and was baptized, and receiued meate, & was comforted. Then was Saul certain daies with his disciples which were at Damasco: and straightway he preached Christ in the Synagogues, howe that he was the sonne of God. But all that heard him, were amazed and saide, Is not this he that spoiled them which called on this name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? But Saul increa-
sed

The purification of Mary.

sed the moze in strength, and confounded the Jewes which dwelt at Damasco, also firming that this was very Christ.

The Gospel.

Peter answered and saide vnto Iesus, Matth. 19
Behold, we haue forsaken all, and followed thee, what shall wee haue theres for? Iesus said vnto them, Verily I say vnto you, that when the sonne of man shall sit in the seate of his maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receiue an hundred fold, and shall inherit euerlasting life. But many that are first shall be last, and the last shall be first.

¶ The Purification of S. Mary the Virgin.

The Collect.

A Almighty and euerlasting God, wee humbly beseech thy maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare myndes, by Iesus Christ our Lord.

The Epistle.

¶ The same that is for the Sunday.

S. iii.

The

On S. Matthias day.

The Gospel.

Luke 2,

When the time of their purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the lawe of the Lord: Euery man child that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is said in the lawe of the Lord) a paire of Turtle Doves, or two pong Pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer he had receiued of the holy Ghost, that he should not see death, except he first sawe the Lord Christ. And he came by inspiration into the Temple.

¶ On S. Matthias day.

The Collect.

Almighty God, which in the place of the traitour Judas diddest chuse thy faithfull servant Matthias, to be of the number of thy twelue Apostles: Graunt that thy Church being alway preserved from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The

On S. Matthias day.

The Epistle.

In those dayes Peter stood vp in the A&es 1.
mids of the Disciples, and saide, (The
number of names that were together,
were about an hundred and twentie) Ye
men and brethren, this Scripture must
needes haue bene fulfilled, which the holy
ghost through the mouth of Dauid, spake
before of Judas, which was guide to
them & tooke Iesus. For he was num-
bered with vs, and had obtained fellows-
hip in this ministration. And the same
hath now possessed a plat of ground with
the rewarde of iniquitie, and when hee
was hanged, burst asunder in the mids,
and all his bowels gushed out. And it
was knowen vnto all the inhabiteurs of
Hierusalem, in so much that the same
felde is called in their mother tongue,
Acheldama, that is to say, The bloodie
felde. For it is written in the booke of
Psalmes, His habitation be voyde, and
no man be dwelling therein, and his bi-
shoppe let another take. Wherefore, of
these men which haue companied with
vs (all the time that the Lord Iesus had
all his conuersation among vs, begin-
ning at the baptisme of John, vnto that
same day, that he was taken vp from vs)
must one be ordeined to be a witnes with
vs

S. iiii.

On S. Matthias day.

us of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe to his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matt. 11.

In that time Jesus answered, and said, I thanke thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily father, euen so was it thy good pleasure. All things are giuen vnto me of my father: And no man knoweth the sonne, but the father, neither knoweth any man the father saue the sonne, and he to whomsoever the sonne will open him. Come vnto me al ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me: for I am meeke and lowly in heart, and ye shall finde rest vnto your soules, for my yoke is easie, and my burthen is light.

¶ The

¶ The Annunciation of the Virgin Mary.

The Collect.

WE beseech thee *lorde*, powre thy grace into our hearts; that as we haue knowen *Christ* thy sonnes incarnation by the message of an *Angel*: so by his crosse & passion we may be brought vnto the gloie of his resurrection, through the same *Christ* our *lorde*.

The Epistle.

GOD spake once againe to *Isaiah*, saying, Require a token of the *lorde* thy *God*, whether it be towarde the deapth beneath, or towarde the height aboue. Then said *Isaiah*, I will require none, neither will I tempt the *lorde*. And he saide, Hearken to, ye of the house of *Dauid*: Is it not ynough for you that ye be grievous vnto men, but yee must griene my *God* also? and therefore the *lorde* shal giue you a token: Beholde, a *Virgin* shal conceive and beare a *Sonne*, and thou his mother shalt call his name *Emmanuel*: Butter and honie shal he eate, that he may know to refuse the euill, and choose the good.

Isai 7.

The Gospel.

AND in the first moneth, the *Angel* *Gabriel* was sent from *God*, vnto a citie of *Galilee*, named *Mazareth*, vnto a *Virgin* spoused to a man, whose name was *Ioseph*, of the house of *Dauid*, and the

Luke 1.

The Annuntiation of S. Mary.

the Virgins name was Marie. And the Angel went in vnto her, and saide, Haile full of grace, the Lord is with thee, blessed art thou among women. When she sawe him, she was abashed at his saying, and cast in her minde what maner of salutation that shoulde be. And the Angel said vnto her, Feare not, Mary, for thou hast found grace with God: behold, thou shalt conceive in thy wombe, & beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall raigne ouer the house of Iacob for ever, and of his kingdome there shall be no ende. Then saide Mary to the Angel, Howe shall this be, seeing I knowe not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouersadowe thee. Therefore also that holy thing which shall be bozne, shall be called the sonne of God. And beholde thy cousin Elizabeth, she hath also conceived a sonne in her age, and this is the sixth moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Beholde the handmaide of the Lord, be it vnto me according

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On S. Markes day.

bing to thy word. And the Angel departed from her.

¶ On S. Markes day.

The Collect.

Almighty God, which hast instructed thy holp Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that we be not like children caried away with euery blast of vaine doctrine : but firmly to be established in the trueth of thy holp Gospel, through Iesus Christ, &c.

The Epistle.

Vnto euery one of vs is giuen grace, Ephel. 4.
According to the measure of the gift of Christ. Wherefore hee saith, When he went vp on high, hee led captiuitie captive, and gaue gifts vnto men. That he ascended, what meaneth it, but that hee also descended first into the lower partes of the earth? He that descended, is euen the same also that ascended vp as hore all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith, and knowledge of the Sonne

Sonne of God vnto a perfect man, vnto the measure of the full perfect age of Christ: that we hencefoorth should be no more children, wauering and caried about with euery wind of doctrine, by the willnesse of men, through craftinesse, whereby they lay waite for vs to deceiue vs. But let vs followe the trueth in loue, and in all things growe in him which is the head, euen Christ: in whom if all the body be coupled & knit together through out euery ioynt, wherewith one minis-
 streth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

Iohn 15.

I Am the true vine, and my Father is an Husbandman. Euery branch that beareth not fruite in me, he will take away: and euery branch that beareth fruite, will hee purge, that it may bring forth more fruite. Nowe are ye cleane through the wordes which I haue spoken vnto you. Abide in me, and I in you. As the branch cannot beare fruite of it selfe, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much

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On S. Philip and Iames day.

much fruite: For without me can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, if ye beare much fruite, & become my disciples. As the father hath loued me, even so also haue I loued you: Continue you in my loue. If ye keepe my commaundements, ye shall abide in my loue, euen as I haue kept my fathers commaundements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

On S. Philip and Iames day.

The Collect.

A Almighty God, whom truely to knowe is euermore life: graunt vs perfectly to knowe thy sonne Iesus Christ to be the way, the truth, and the life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

I James the servant of God, and of the Lord Iesus Christ, sendeth greeting to the twelve tribes which are scattered abroade.

Iames 1.

abroade. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your faith gendyeth patience, and let patience haue her perfect worke, that ye may be perfect & sound, lacking nothing. If any of you lacke wisdom, let him aske of him that giueth it, euen God which giueth to al men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the sea, which is tost of the windes, and caried with violence: neither let that man thinke, that he shall receiue any thing of the Lord. A wauering minded man is vnstable in al his waies. Let the brother which is of lowe degree, reioyce when hee is exalted. Again, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heate, & the grasse withereth, and his floure falleth away, & the beautie of the fashon of it perisheth: Euen so shall the rich man perish in his wapes. Happie is the man that endureth temptation: for when hee is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The

The Gospel.

And Iesus saide to his Disciples, Let
 not your hearts be troubled. John 14
 Beleeue in God, beleene also in me. In my
 Fathers house are many mansions, If it
 were not so, I would haue tolde you. I
 goe to prepare a place for you: And if
 I goe to prepare a place for you, I will
 come againe and receiue you, euen vnto
 my selfe, that where I am, there may ye
 be also. And whither I go ye know, and
 the way ye knowe. Thomas saith vnto
 him, Lord. we knowe not whither thou
 goest, and howe is it possible for vs to
 knowe the way? Iesus saith vnto him, I
 am the way, and the trueth, and the life.
 No man cometh to the Father, but by
 me. If ye had knowen me, ye had knowen
 my father also: and nowe ye knowe him,
 and haue seene him. Philip saith vnto
 him, Lord, shewe vs the Father, and it
 sufficeth vs. Iesus saith vnto him, Haue
 I bene so long a time with you, and yet
 hast thou not knowen me? Philip, he that
 hath seene me, hath seene my father: and
 how sapest thou then, Shewe vs the fa-
 ther? Beleuest not thou that I am in
 the Father, and the Father in me? The
 wordes that I speake vnto you, I speake
 not of my selfe: but of the Father that dwel-
 leth

On S. Barnabas day.

leth in me, is he that doeth the woꝝkes. Beleeue me, that I am in the father, and the father in me: or els beleeue me foꝝ the woꝝkes sake. Verily, verily I say vnto you, He that beleeueth on me, the woꝝkes that I doe, the same shall he doe also: and greater woꝝkes then these shall he doe, because I goe vnto my Father. And what soeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

¶ On S. Barnabas day.

The Collect.

Lorde Almightye, which hast endued thy holp Apostle Barnabas with singular giftes of the holp Ghost, let vs not be destitute of thy manifold giftes, noꝝ pet of grace to vse them alway to thy honour and gloꝝie, through Iesus Christ our Lord.

The Epistle.

Acts 11.

Things of these things came vnto the eares of the congregation which was in Hierusalem. And they sent forth Barnabas, that he should goe vnto Antioch: which when hee came, and had seene the grace of God, was glad, and exhorted them all, that by purpose of heart they would continually cleaue vnto the Lord.

On S. Barnabas day.

Lord. For he was a good man, and full of the holy Ghost, and of faith, & much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and when hee had found him, he brought him vnto Antioch. And it chanced that a whole pere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Chyriken. In those daies came Prophets from the citie of Hierusalem vnto Antioch. And there stode by one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius daies. Then the disciples, every man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

This is my commaundement, that ye Iohn 15.
loue together as I haue loved you.
Greater loue hath no man then this, that
a man bestowe his life for his friends. Ye
are my friends, if ye doe whatsoeuer I
commaund you. Henceforth call I not
you

On S. Iohn Baptists day.

pon seruants : for the seruant knoweth
not what his Lord doth. But you haue I
called friends : for all things that I haue
heard of my Father , haue I opened to
you. We haue not chosen me, but I haue
chosen you, and ordeined you to goe and
bryng forth fruit, & that your fruit should
remaine, that whatsoeuer ye aske of the
Father in my name, he may giue it you.

¶ On S. Iohn Baptists day.

The Collect.

Almighty God by whose prouidence
thy seruant Iohn Baptist was won-
derfully boyne , and sent to prepare the
way of thy sonne our Sauour, by prea-
ching of penance : make vs so to follow
his doctrine and holy life , that we may
truely repent according to his preaching,
and after his example, constantly speake
the trueth, boldly rebuke vice, and pati-
ently suffer for the trueths sake , through
Iesus Christ, &c.

The Epistle.

14.40.

BE of good cheare , my people. O ye
Prophets, comfort my people, say
your God , comfort Hierusalem at the
heart, and tell her that her trauaile is at
an end, that her offence is pardoned, that
she hath receiued of the Lords hand suffi-
cient correction for all her sinnes. Ye voted

creped

On S. Iohn Baptists day.

crped in þ wildernes, Prepare þ way of
the Lord in þ wildernes, make streight the
path for our God in the desert. Let all
ballets be exalted, & euery mountaine and
hill be laid low. What so is crooked, let it
be made streight, and let the rough be
made plaine fieldes. For the glorie of the
Lord shall appeare, and all flesh shall at
once see it. For whp? the mouth of the
Lord hath spoke it. The same voice spake,
Howe cry. And the Prophet answered,
What shal I cry? That al flesh is grasse,
and that al þ goodnesse thereof is as the
floure of the field. The grasse is withered,
and þ floure falleth away. Euen so is the
people as grasse, when the breath of the
Lorde bloweth vpon them. Neuerthe-
lesse, whether the grasse wither, or that
the floure fade away, yet the word of our
God endureth for euer. Goe vp into the
hie hill, O Sion, thou that bringest good
tidings, lift vp thy voice with power, O
thou preacher Hierusalem, lift it vp without
feare, & say vnto the cities of Iuda, Be-
hold, your God, behold, þ Lord God shall
come with power, & beare rule with his
arme. Beholde, he bringeth his treasure
with him, & his works go before him. He
shall feede his flocke like a heardman. He
shal gather the lambes together with his
arme,

On S. Iohn Baptists day.

arme, & carie them in his bosome, & shall
kindely intreate those that beare younge.

The Gospel.

Luke 1.

Elizabeths time came that she should
be deliuered, and she brought forth a
sonne. And her neighbours & her cousins
heard say howe þ Lord had shewed great
mercie vpon her, and reioyced with her.
And it fortuneth, that in þ eight day they
came to circumcise the childe, and called
his name Zacharie, after the name of his
father. And his mother answered and
saide, Not so, but his name shall be called
Iohn. And they said vnto her, There is
none of thy kindred that is named with
this name. And they made signes to his
father, howe he would haue him called.
And hee asked for writing tables, and
wrote, saying, His name is Iohn. And
they maruelled all. And his mouth was
opened immediatly, and his tongue also,
and hee spake, and praysed God. And
feare came on all them that dwelt nigh
vnto him. And all these sayings were
nopsed abroad throughout all þ hie coun-
tre of Iurie, and they that heard them,
laide them vp in their heartes, saying,
What maner of childe shall this be? And
the hand of the Lord was with him. And
his father Zacharias was filled with the
holy

On S. Iohn Baptists day.

holp ghost, and prophesied, saying, Prepared be the Lord God of Israel, for he hath visited and redeemed his people, and hath rased up an hoine of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holp Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holp couenant. That hee would performe the othe which he sware to our father Abrahah, for to giue vs. That we being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercie of our God, whereby the day spring from an high hath visited vs. To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace. And the childe grewe, and waxed strong in spirite, and was in

On Saint Peters day.

willbernesse, till the day came when hee
should shew himselfe vnto the Israelites.

¶ On Saint Peters day.

The Collect.

Al mightie God, which by thy Sonne
Jesus Christ hast given to thy Apo-
stle S. Peter many excellent giftes, and
commandedst him earnestly to feede thy
flocke: Make, wee beseech thee, all Bi-
shops and Pastours diligently to preach
thy holy word, and the people obediently
to follow the same, that they may receive
the crowne of everlasting glory, through
Jesus Christ our Lord.

The Epistle.

Acts 12.

At the same time, Herod the King
stretched forth his hands to bere cer-
taine of the Congregation; and he killed
James his brother of John with his sword.
And because he saw it pleased the Jewes,
he proceeded further, & tooke Peter also.
Then were his dayes of sweete bread. And
when he had caught him, he put him in
prison also, & deliuered him to foure qua-
ternions of souldiers to be kept, inten-
ding after Easter to bring him forth to
the people. And Peter was kept in pris-
on, but prayer was made without ceasing
of his congregation vnto God for him. And
when Herod would haue brought him
out

out vnto the people, the same night slepe
 Peter betweene two souldiers, bound
 with two chaines: and the keepers befoze
 the doore kept the prison. And behold, the
 Angel of the Lord was there present, and
 a light shined in the habitation, and hee
 smote Peter on the side, and stirred him
 vp, saying, Rise vp quickly. And his
 chaines fel from his hands. And the An-
 gel said vnto him, Gird thy selfe, & binde
 on thy sandales. And so hee did. And he
 saith vnto him, Cast thy garment about
 thee, & follow me. And he came out & fol-
 lowed him, & wist not that it was truely
 which was done by þe Angel, but thought
 he had seene a vision. When they were
 past the first and second watch, they came
 vnto the prison gate that leadeth vnto the
 citie, which opened vnto them of þe owne
 accord. And they went out, and passed
 through one streete, & soorthwith the An-
 gel departed from him. And when Peter
 was come to himselfe, he saide, Nowe I
 know of a suretie, that the Lord hath sent
 his Angel, and hath deliuered me out of
 the hand of Herod, and from all the wait-
 ing of the people of the Jewes.

The Gospel.

When Iesus came into the coastes Math. 16.
 of the citie, which is called Cesa-
 rea.

On S. Iames day.

rea Phillippi, he asked his Disciples, say-
ing, Whom doe men say that I the
sonne of man am? They saide, Some say
that thou art John Baptist, some Elias,
some Jeremias, or one of the Prophets.
He saith vnto them, But whom say ye
that I am? Simon Peter answered, and
said, Thou art Christ the Sonne of the li-
uing God. And Jesus answered, and said
vnto him, Happie art thou Simon the
sonne of Jonas: for flesh and blood hath
not opened that vnto thee, but my father
which is in heauen: And I say vnto thee,
that thou art Peter, and vpon this rocke
will I builde my congregation, and the
gates of hell shall not preuaile against it.
And I will giue vnto thee the keyes of
the kingdome of heauen: and whatsoeuer
thou bindest in earth, shall be bound in
heauen: and whatsoeuer thou loosest in
earth, shall be loosed in heauen.

¶ On S. Iames day.

The Collect.

Graunt, O mercifull God, that as thy
holy Apostle Saint Iames, leauing
his father and all that hee had, without
delay was obedient vnto the calling of
thy Sonne Jesus Christ, and followed
him: so we forsaking all worldly and car-
nal affections, may be euermore ready to
follow

On S. James day.

followe the commandements, through
Jesus Christ our Lord.

The Epistle.

In those dayes came Prophets from Acs 11.
the citie of Hierusalem vnto Antioch.
And there stood by one of them named
Agabus, and signified by the spirite, that
there should be great dearth throughout
all the world, which came to passe in the
Emperour Claudius dayes. Then the
Disciples, euery man according to his
abilitie, purposed to send succour vnto the
brethren which dwelt in Iury: which
thing they also did, and sent it to the El-
ders by the hands of Barnabas and
Saul. At the same time Herod the King
stretched forth his hands to bere cer-
taine of the congregation. And he killed
James the brother of John with the
sword. And because he saw it pleased the
Jewes, he proceeded further and tooke
Peter also.

The Gospel.

When came to him the mother of Ze- Mat. 20.
bedees childzen, with her sonnes,
worshipping him, and desired a certaine
thing of him. And he said vnto her, What
wilt thou? She said vnto him, Graunt
that these my two sonnes may sit, the
one on thy right hand, and the other
on

On Saint Iames day.

on thy left, in thy kingdome. But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of þe cup which I shall drinke of, and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And whē the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and saide, Ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them: It shall not be so among you. But whosoener wil be great among you, let him be your minister, and whosoener will be chiefe among you, let him be your seruant: euen as the sonne of man came not to be ministered vnto, but to minister, and to giue his life a redemption for many.

On S. Bartholomewes day.

The Collect.

O Almighty and cuerlasting G O D,
which hast giuen grace to thine A-
postle Bartholomewe, truely to beleue,
and

On S. Bartholomewes day.

and to preach the worde: Graunt we beseech thee vnto thy Church, both to loue that hee beleued, and to preach that he taught, through Christ our Lord.

The Epistle.

By the handes of the Apostles were Actes 5.
many signes and wonders shewed among the people: and they were altogether with one accord in Salomons porch. And of other durst no man iopne himselfe to them: neuerthelesse the people magnified them. The number of them that beleued in the Loyde, both of men and women, grewe moze and moze, in so much that they brought the sicke into streets, and laid them on beds and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, byinging sicke folkes, and them which were vexed with vncleane spirits, and they were healed every one.

The Gospel.

And there was a strife among them, Luke 22.
which of them should seeme to be the greatest. And he saide vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but pee shall not

On S. Mathewes day.

not be so. But he that is greatest among
you, shall be as the younger, and he that
is chiefe, shall be as he that doeth minister.
For whether is greater, he that sitteth at
meate, or he that serueth? Is not he that
sitteth at meate? But I am among you
as one that minisreth. Ye are they which
haue bidden with me in my temptati-
ons. And I appoint vnto you a king-
dome, as my father hath appointed vnto
me, that ye may eate and drinke at my
table in my kingdome, and sit on seates
iudging the twelue tribes of Israel.

¶ On Saint Mathewes day.

The Collect.

A Almighty God, which by thy blessed
sonne biddest call Matthewe from
the receite of custome, to bee an Apostle
and Evangelist: Graunt vs grace to forsake
all couetous desires and inordinate
loue of riches, & to followe thy said sonne
Jesus Christ, who liueth and reigneth
with thee and the holy Ghost, &c.

The Epistle.

1. Cor. 4.

Seing that we haue such an office, euen
as God hath had mercie on vs, wee
goe not out of kinde, but haue cast from
vs the clokes of vnhonestie, & walke not
in craftines, neither handle we the word
of God deceitfully, but open the trueth,
and

On S. Matthews day.

and report our selues to enery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest þ light of the Gospel of the glory of Christ (which is þ image of God) should shine vnto them. For wee preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of þ knowledge of the glory of God, in the face of Iesus Christ.

The Gospel.

AND as Iesus passed forth fro thence, Matt. 9.
he sawe a man (named Matthewe) sitting at the receite of custome: and hee said vnto him, Follow me. And he arose and followed him. And it came to passe, as Iesus sate at meate in his house, behold, many publicanes also and sinners that came, sate downe with Iesus and his Disciples. And when the Pharisees saw it, they said vnto his Disciples, Why eateth your master with publicanes and sinners? But when Iesus heard that, he said vnto them, They þ be strong, neede not þ Physician, but they that are sicke.

Goe

On S. Michaels day.

Go ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

¶ On S. Michaels and all Angels day.

The Colled.

Euerlasting God, which hast ordeined and constituted the seruices of all Angels & men in a wonderfull order, mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour & defend vs in earth, through Iesus Christ our Lord.

The Epistle.

Apo. 12. **T**here was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, & preuailed not, neither was their place found any moze in heauen. And the great Dragon that old Serpent, called the Devil and Satanas, was cast out, which deceiveth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loud voice, saying, In heauen is nowe made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they

ouers

On S. Michaels day.

ouercame him by the blood of þe lambe,
and by the word of their testimonie, and
they loued not their liues vnto the death.
Therefore reioyce ye heauens, & ye that
dwelle therein. Woe vnto the inhabitants
of the earth, and of the sea, for the deuill is
come downe vnto you, which hath great
wraoth, because he knoweth that he hath
but a short time.

The Gospel.

At the same time came the Disciples
vnto Iesus, saying, Who is the grea-
test in the kingdome of heauen? Iesus
called a childe vnto him, & set him in the
middest of them, and saide, Verily I say
vnto you, Except ye turne & become as
childzen, ye shall not enter into the king-
dome of Heauen. Whosoener therefore
humbleth himselfe as this childe, the
same is the greatest in the kingdome of
heauen. And whosoener receiveth such a
childe in my name, receiveth me. But
who so doth offend one of these litle ones
which beleue in me, it were better for
him that a millstone were hanged about
his necke, and that he were drowned in
the depth of the sea. Woe vnto the world
because of offences. Necessarye it is
that offences come: but woe vnto that
man by whom the offence cometh.

Wherefore,

Matt. 18.

On S. Lukes day.

Wherefore if thy hand or thy foote hinder thee, cut them off, & cast them from thee: It is better for thee to enter into life halfe or maimed, rather then thou shouldest (hauing two hands or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heede that ye despise not one of these litle ones: for I say vnto you, that in heauen their Angels doe alwayes beholde the face of my Father which is in heauen.

¶ On S. Luke Euangelists day.

The Collect.

Almighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

2. Tim. 4. **W**atch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober: for I am now ready to be offered, and the time of my departing is at hand. I haue fought a good

fight, I haue fulfilled my course, I haue kept the faith. From hencefoorth there is laid vp for me a crowne of righteousness, which the Lord, that is a righteous iudge shall giue me at that day: not to me onely, but to al them that loue his coming. Doe thy diligence that thou mayest come shortly vnto me: For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmaria, onely Lucas is with me. Take Marke, and bring him with thee, for hee is profitable vnto mee for the ministracion. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchment. Alexander the Copper smith did me much euil, the Lord reward him according to his deedes: of whom be thou ware also; for he hath greatly withstood our woys.

The Gospel.

The Lord appointed other senentle (& Luke 10. two) also, and sent them two and two before him into euery city and place, whither he himselfe would come. Therefore he saide vnto them, The haruest is great, but the labourers are few: pray ye there

P.i.

foye

foie the loide of the harnest, to send forth labourers into his harnest: Goe your wayes, Beholde, I sende you forth, as lambs among wolues. Beare no wal- let neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue. For the labourer is worthy of his reward.

¶ On S. Simon and Iudes day.

The Collect.

Almighty God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: Graunt vs so to be ioyned together in vnitie of spirit, by their doctrine, that we may be made an holy temple, acceptable to thee, through Jesus Christ our Lord.

The Epistle.

Iude 1.

Iudas the servant of Jesus Christ, the brother of James, to them which are called & sanctified in God the father, and preserved in Jesus Christ: mercie vnto you, and peace, and loue be multiplied.

Beloued

Beloued, when I gaue all diligence to
 wryte vnto you of the common saluation
 it was needefull for me to wryte vnto you
 to exhort you, that ye should continually
 labour in the faith; which was once gi-
 uen vnto the Saints. For there are cer-
 taine vngodly men craftily crept in, of
 which it was wrytten aforetime vnto
 such iudgement: They turne the grace
 of our God into wantonnesse, and deny
 God (which is the onely Lord) and our
 Lord Iesu Christ. My minde is therfore
 to put you in remembrance, forasmuch
 as pee once knowe this, howe that the
 Lord (after that he had deliuered the peo-
 ple out of Egypt,) destroyed them which
 after beleued not. The angels also which
 kept not their first state, but left their own
 habitatiō; he hath reserved in euerlasting
 chaines vnder darknesse, vnto the iudges-
 ment of the great day. Euen as Sodom
 and Gomorreh, and the Cities about
 them, which in like maner defiled them-
 selues with fornication, and followed
 strange flesh, are set forth for an example,
 and suffer the paine of eternall fire. Like-
 wise these being deceiued by dreames, de-
 spise the flesh, despise rulers, and speak euil
 of them that are in authority.

The Gospel.

ohn 15.

This commaund I pou, that ye lone together. If the world hate pou, ye know it hated me befoze it hated pou. If ye were of the worlde, the world would loue his owne. Howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the worde that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they wil keepe yours also. But all these things will they doe to you for my names sake, because they haue not knowen him that sent me. If I had not come & spoken vnto them, they should haue had no sinne: but now we haue they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their lawe, They hated me without a cause. But when the comforter is come, whom I will send vnto you from the Father, euen the spirit

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On all Saints day.

of trneth, which proceedeth of the father,
he shall testifie of me, and ye shall beare
witness also, because ye haue beene with
me from the beginning.

On all Saints day.

The Collect.

Almightie God, which hast knit to-
gether thy elect in one Communion
and fellowship; in the mysticall body of
thy Sonne Christ our Lord: Graunt vs
grace so to followe thy holy Saints in
all vertuous and godly living, that wee
may come to those vnspeakeable toyes,
which thou hast prepared for them that
vnsainedly loue thee, through Iesus
Christ our Lord. Amen.

The Epistle.

Behold, I John sawe another Angel Apoc. 7
Ascend from the rising of the Sunne,
which had the seale of the living G D D,
and hee cried with a loude voyce to the
four Angells, to whom power was gi-
uen to hurt the earth and the sea, saying,
Hurt not the earth, neither the sea, nei-
ther the trees, till we haue sealed the ser-
uants of our God in their foreheads.
And I heard the number of them which
were sealed, & there were sealed an hun-
dred and fourtie and foure thousand of

On all Saints day.

All the tribes of the children of Israel. Of the tribe of Iuda, were sealed twelve thousand. Of the tribe of Reuben, were sealed twelve thousand. Of the tribe of Gad, were sealed twelve thousand. Of the tribe of Aser, were sealed twelve thousand. Of the tribe of Naphtalim, were sealed twelve thousand. Of the tribe of Manasses, were sealed twelve thousand. Of the tribe of Simeon, were sealed twelve thousand. Of the tribe of Levi, were sealed twelve thousand. Of the tribe of Issachar, were sealed twelve thousand. Of the tribe of Zabulon, were sealed twelve thousand. Of the tribe of Joseph, were sealed twelve thousand. Of the tribe of Benjamin, were sealed twelve thousand. After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loud voice, saying, Saluation bee ascribed to him that sitteth vpon the seate of our God, & vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen:

On all Saints day.

Amen: Blessing, and glorie, & wisdome,
and thanks, & honour, & power, & might,
be unto our God for ever more. Amen.

The Gospel.

Jesus seeing the people, went up into a mountaine, and when he was set, his Disciples came to him: and after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meek, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill saying against you for my sake. Reioyce, and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

FINIS.

W. ill.

The

The Communion.

Al mightie God vnto whom
all hearts be open, all desires
known, and from whom
no secrets are hid: cleanse the
thoughts of our hearts by
the inspiration of thy holy
spirit, that wee may perfectly loue thee,
and worship magnifie thy holy Name,
through Christ our Lord, Amen.

¶ Then shall the Priest rehearse distinctly all the
ten Commandements, and the people knee-
ling, shall after euery Commandement, aske
God mercie for their transgression of the
same, after this sort.

Minister.

GOD spake these wordes, and said, I
am the Lord thy God: Thou shalt
haue none other Gods but me.

People.

Lord haue mercie vpon vs, and incline
our hearts to keepe this lawe.

Minister.

Thou shalt not make to thy selfe any
grauen image, nor the likenesse of any
thing that is in heauen above, or in the
earth beneath, or in the water vnder the
earth. Thou shalt not bowe downe to
them, nor worship them. For I the Lord
thy

The Communion.

thy God am a ielous God, and visite the sinne of the fathers vpon the childzen, vnto the third & fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commaundements.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe al that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefoze the Lord blessed the seuenth day, and halowed it.

People.

The Communion.

People.

Lord haue mercy vpon vs, &c.

Minister.

Honour thy father & thy mother, that
thy dayes may be long in the land which
the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline
our hearts to keepe this Law.

Minister.

Thou shalt doe no murder.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, &c.

Minister.

Thou shalt not beare false witnesse a-
gainst thy neighbour.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not couer thy neighbours
house, thou shalt not couet thy neigh-
bours wife, nor his seruaunt, nor his
maide,

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The Communion.

maide, nor his ore, nor his asse, nor any
thing that is his.

People.

Lord haue mercie vpon vs, and write
all these thy lawes in our hearts, we beseech thee.

¶ Let vs pray.

Almighty God, whose kingdom is
Auerlasting, and power infinite, haue
mercy vpon the whole Congregation, &
so rule the heart of thy chosen seruant E-
lizabeth our Queene and Governour,
that she (knowing whose minister she is)
may aboue all things seeke thy honour
and glory: and that we her subiects (duly
considering whose authoritie she hath)
may faithfully serue, honour & humbly
obey her, in thee, and for thee, according
to thy blessed word & ordinance, through
Jesus Christ our Lord, who with thee,
and the holy Ghost, liueth and reigneth
euer one God world without end. Amen.

Almighty and euerlasting God, we be
taught by thy holy worde, that the
hearts of Kings are in thy rule and Go-
uernance, and that thou doest dispose
and turne them, as it seemeth best to thy
godly wisdom: Wee humbly beseech
thee so to dispose and governe the heart
of Elizabeth thy seruant our Queene
and

The Communion.

And gouernour, that in all her thoughts,
wordes, and workes, she may euer seeke
thy honour and gloie, and studie to pre-
serue thy people committed to her charge,
in wealth, peace, and godlinesse: Graunt
this, O mercifull Father, for thy deare
Sonne sake Iesus Christ our Loide.

The Creede.

I beleue in one **G O D** the Father Al-
mightie, maker of heauen and earth,
and of all things visible and inuisible:
and in one Lord Iesus Christ, the onely
begotten Sonne of God, begotten of his
father before all worldes, God of God,
light of light, very God of very God,
begotten, not made, being of one sub-
stance with the father, by whō all things
were made: who for vs men, and for our
saluation, came downe from heauen, and
was incarnate by the holy Ghost of the
Virgin Marie, and was made man, and
was crucified also for vs vnder Pontius
Pilate. He suffered, and was buried, and
the third day he rose againe according to
the Scriptures, and ascended into hea-
uen, and sitteth at the right hand of the
Father: and he shall come againe with
gloie, to iudge both the quicke and the
dead: whose kingdome shall haue no end.

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The Communion.

And I beleue in the holy Ghost, & Lord
and giuer of life, who proceedeth fro the
father & the Sonne, who with the fa-
ther and the Sonne together is worship-
ped and glorified, who spake by the Pro-
phets. And I beleene one Catholique
and Apostolique Church. I acknowledge
one baptisme, for the remission of sinnes.
And I looke for the resurrection of the
dead, and the life of the world to come.
Amen.

Sentences of Scripture.

Let your light so shine before men, that
they may see your good workes, and glo-
rifie your father which is in heauen. Math. 5.

Lay not up for your selues treasure by-
on earth, where the rust and moth doeth
corrupt, & where theues breake through
and steale: But lay up for your selues
treasures in heauen, where neither rust
nor moth doeth corrupt, & where theues
doe not breake through and steale. Math. 6.

Whatsoever ye would that men should
doe vnto you, euen so doe vnto them: for
this is the Law and the Prophets. Math. 7.

Not euery one that saith vnto me, Lord,
Lord, shall enter into the kingdome of hea-
uen: but he that doeth the will of my fa-
ther which is in heauen. Math. 7.

Take heed footst, and saide vnto the Luke 19
Lord,

Lord, Behold Lord, the halfe of my goods
I giue to the poore, & if I haue done any
wrong to any man, I restore fourefold.

1. Cor. 9. Who goeth a warfare at any time of
his owne cost? Who planteth a Vine-
yard, and eateth not of the fruite thereof?
or who feedeth a flocke, and eateth not
of the milke of the flocke?

1. Cor. 9. If we haue sown vnto you spiritual
things, is it a great matter if we shall
reape your worldly things?

1. Cor. 9. Doe ye not know that they which mi-
nister about holy things, liue of the sacrifi-
ce? and they which waite on the altar,
are partakers with the altar? Euen so
hath the Lord also ordeyned, that they
which preach the Gospel, should liue of
the Gospel.

2. Cor. 9. He which soweth little, shall reape little:
and he that soweth plenteously, shall reape
plenteously. Let euery man doe according
as hee is disposed in his heart, not grudging
or of necessitie: For God loveth a
cheerefull giver.

Galat. 6. Let him that is taught in the word, mi-
nister vnto him that teacheth in all good
things. Bee not deceiued, God is not
mocked: for whatsoeuer a man soweth,
that shall he reape.

Galat. 6. While wee haue time, let vs do good
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unto all men, and specially unto them
which are of the household of faith.

Godlinesse is great riches, if a man be
content with that he hath: for we brought
nothing into the world, neither may we
carry any thing out. 1. Tim. 6.

Charge them which are rich in this
worlde, that they bee readie to giue, and
glad to distribute, laying up in store for
themselves a good foundation against
the time to come, that they may attaine
eternall life. 1. Tim. 6.

God is not vnrighteous, that hee will
forget your workes and labour that pro-
ceedeth of loue, which loue ye haue shew-
ed for his Names sake, which haue mis-
treated vnto the Saints, and yet doe mis-
tister. Hebr. 6.

To doe good & to distribute, forget not,
for with such sacrifices God is pleased. Hebr. 13.

Who so hath this worldes good, and
seeth his brother haue need, and shutteth
vp his compassion from him, how dwel-
leth the loue of God in him? 1. Ioh. 3.

Giue almes of thy goods, and turne
neuer thy face from any poore man, and
then the face of the Lord shall not be tur-
ned away from thee. Tob. 4.

Be mercifull after thy power. If thou
hast much, giue plenteously: if thou hast
little, Tob. 4.

Prou. 19.

Psal. 61.

little, doe thy diligence gladly to giue of
that little: for so gatherest thou thy selfe a
good reward in the day of necessitie.

He that hath pitie vpon the poore, lendeth
vnto the Lord: and looke what hee
layeth out, it shalbe paid him againe.

Blessed be the man that prouideth for
the sicke and needie: the Lord shal deliuer
him in the time of trouble.

¶ Let vs pray for the whole estate of Christes
Church militant here in earth.

If there
bee no
almes gi-
uen to the
poore,
then shall
the words
(of ac-
cepting
our alms)
bee left
out vs-
aid.

A Almighty and euerlasting God, which
by thy holy Apostle hast taught vs to
make prayers and supplications, and to
giue thanks for all men: Wee humbly
beseech thee, most mercifull (to accept
our almes, and) to receiue these our pray-
ers, which we offer vnto thy diuine Ma-
iestie, beseeching thee to inspire contri-
tually the vniuersall Church with the
spirite of truerh, vnitie, and concord: and
graunt that all they that doe confesse thy
holie Name, may agree in the truerh
of thy holy Worde, and liue in vnitie
and godlie loue. Wee beseech thee also to
saue and defende all Christian Kings,
Princes, and gouernours, & specially thy
seruaunt Elizabeth our Queene, that
vnder her wee may bee godly and quiet-
ly gouerned: and graunt vnto her whole
counsel,

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The Communion,

counsell, and to all that be put in authoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace, O heauenly Father, to all Bishops, Pastors, and Curates, that they may both by their life & doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy worde, truely seruing thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow, neede, sicknesse, or any other aduersitie. Graunt this, O Father, for Iesus Christes sake, our onely Mediatour and advocate, Amen.

¶ Then shal follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time, dearly beloued brethren, to feede at the Lords Supper, vnto the which in
A. L. Gods

this be accounted else, then a further contempt and unkindnes vnto God? Truely it is a great vnthankfulness to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is saide vnto all, Take ye, and eate, take & drinke ye al of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare these wordes? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then you should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, and from the banquet of most heauy foode. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde: For the obtaining whereof, wee shall make our humble petitions, while wee shall receiue the holy Communion. And sometime shall be said this also, at the discretion of the Curate.

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The Communion.

Dearely beloued, forasmuch as our
 duetie is to render to Almighty God
 our heavenly father most hearty thanks,
 for that he hath given his sonne our sau-
 our Iesus Christ, not onely to die for vs,
 but also to be our spirituall foode, & suste-
 nance, as it is declared vnto vs, as well
 by Gods worde, as by the holy Sacra-
 ments of his blessed body and blood, the
 which being so comfortable a thing to
 them which receiue it worthily, & so dan-
 gerous to them that will presume to re-
 ceiue it unworthily: My duetie is to re-
 hoit you to consider the dignitie of the
 holy mysterie, & the great peril of the un-
 worthy receiuing thereof, and so to search
 and examine your owne consciences, as
 you shoulde come holy & cleane to a most
 godly & heavenly feast, so that in no wise
 you come but in the mariage garment re-
 quired of God in holy Scripture, and so
 come & be receiued as worthy partakers
 of such a heavenly Table. The way and
 meanes thereto, is: First to examine your
 liues & conuersation by the rule of Gods
 commandements, & wherein so euer ye
 shall perceiue your selues to haue offens-
 ed, either by will, worde, or dede, there
 bewaile your owne sinfull liues, and con-
 fesse your selues to Almighty God, with

The Communion.

full purpose of amendment of life. And if you shall perceiue your offences to bee such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them, readie to make restitution & satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing else but increase your damnation. And because it is requisite, that no man should come to this holy communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by this meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsel: then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduise, & comfort, as his conscience may be relieved, & that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quiering of his conscience, and anoyding of all scruple and doubtfullnesse.

¶ Then

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The Communion.

¶ Then shal the Minister say this exhortation.

Dearely beloued in the Lord, pce that
 minde to come to the holy Commu-
 nion of the body and blood of our Sauts
 our Christ, must consider what Saine
 Paul writeth vnto the Corinthiās, how
 he exhorteth all persons diligently to try
 and examine themselves, befoze they pre-
 sume to eate of that bread, and drinke of
 that cup. For as the benefite is great, if
 with a true penitent heart & lively faith
 wee receiue that holy Sacrament: (For
 then wee spiritually eate & flesh of Christ,
 and drinke his blood, then we dwell in
 Christ, and Christ in vs, we bee one with
 Christ, and Christ with vs:) so is the dan-
 ger great, if we receiue the same vnwor-
 thily: for then wee be guiltie of the body
 and blood of Christ our Saviour: we eate
 and drinke our owne damnation, not
 considering the Lordes body: we kindle
 Gods wrath against vs: we prouoke him
 to plague vs with diuers diseases, and
 sundry kindes of death. Therefore if any
 of you be a blasphemer of God, an hinder-
 er of slanderer of his word, an adulterer,
 or be in malice or enuie, or in any other
 grieuous crime, bewaple your sinnes,
 and come not to this holy table, lest after
 the taking of that holy Sacrament, the

¶.iii.

deuill

The Communion,

deuill enter into you, as he entred into Ju-
 das, & fill you full of all iniquities, & bring
 you to destruction both of body & soule.
 Judge therefore your selues brethren,
 that ye be not indged of the Lord. Repent
 you truely for your sinnes past: haue a
 liuely and stedfast faith in Christ our Sa-
 uiour. Amend your liues, & be in perfect
 charitie with all men, so shall ye be meete
 partakers of these holy mysteries. And
 aboue all things, ye must giue most hum-
 ble & hearty thanks to God the Father,
 the Sonne, & the holy Ghost, for the re-
 demption of the world, by the death and
 passion of our Saviour Christ, both God
 and man, who did humble himselfe euen
 to the death vpon the crosse, for vs mis-
 rable sinners, which lay in darkenes and
 shadow of death, that he might make vs
 the children of God, & eralt vs to enerla-
 sting life. And to the ende that we should
 alway remember þe exceeding great loue
 of our master and onely Saviour Iesus
 Christ, thus dyng for vs, & the innume-
 rable benefites, which by his pccious
 bloodshedding, he hath obtained to vs: he
 hath instituted and ordeined holy myste-
 ries, as pledges of his loue, & continuall
 remembrance of his death, to our great
 and endlesse comfort. To him therefore
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The Communion.

with the father, and the holy Ghost, let vs giue, (as we are most bounden) continual thanks, submitting our selues wholly to his holy will and pleasure, & studying to serue him in true holines & righteousness all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.

You that doe truly & earnestly repene you of your sinnes, & be in loue and charitie with your neighbours, & intend to leade a new life, following the commandments of God, & walking from henceforth in his holy wayes, by a true heere, & take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy name, meekely kneeling vpon your knees.

¶ A generall confession.

Almighty God, father of our Lord Jesus Christ, maker of all things, iudge of all men, wee knowledg and bewaile our manifolde sinnes and wickednesse, which wee from tyme to tyme most grievously haue committed, by thought, word, and dede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and be heartily sorry for these our undoings,

The Communion.

misdoings, the remembrance of them is
griuous vnto vs, the burthen of them is
intolerable: Haue mercie vpon vs, haue
mercie vpon vs, most mercifull Father,
for thy Sonne our Lord Iesus Christs
sake, forgive vs all that is past, and grant
that wee may euer hereafter serue and
please thee in newnesse of life, to the ho-
nour and glory of thy name, through Je-
sus Christ our Lord. Amen.

¶ Then shall the Priest (turning himselfe to the
people) say thus.

Almighty God our heauenly Father,
who of his great mercy hath promi-
sed forgiveness of sinnes to al them which
with hearty repentance & true faith turne
vnto him: haue mercie vpon you, par-
don & deliuer you from all your sinnes,
confirm, and strengthen you in all good-
nesse, and bring you to euermoring life,
through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

Hear what comfortable wordes our
Saviour Christ sayeth to all that truly
turne to him. Come vnto me all that tra-
uaile and be heauie laden, and I will re-
fresh you. So God loued the world, that
he gaue his onely begotten Sonne, to the
ende that all that beleue in him should
not perish but haue life euermoring.

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The Communion.

Heare also what S. Paul sayth.

This is a true saying, and worthy of
all men to bee receiued, that Iesus Christ
came into the world to save sinners.

Heare also what S. Iohn saith.

If any man sinne, wee haue an aduoca-
cate with the Father, Iesus Christ the
righteous, and he is the propitiation for
our finnes.

After which the Priest shall proceede,
saying,

Lift up your hearts.

Answer.

We lift them up vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord
God.

Answer.

It is meete and right so to doe.

Priest.

It is very meete, right, & our bounden
duetie, that we should at all times, and in
all places giue thanks vnto thee, O Lord,
holie father, Almighty, euermlasting God.

Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

Because thou didst giue Iesus Christ
thyne onely sonne to bee borne as this
day

Proper Prefaces.

day for vs, who by the operation of the
holy Ghost was made very man of the
substance of the Virgine Marie his mo-
ther, and that without spot of sinne, to
make vs cleane from all sinne. Therefore
with Angels, &c.

Vpon Easter day, and seven dayes after.

But chiefly are wee bounde to prayse
thee, for the glorious resurrection of
thy Sonne Iesus Christ our Lord: for he
is the very Paschal Lambe, which was
offered for vs, and hath taken away the
sinne of the world, who by his death, hath
destroyed death; and by his rising to life
again, hath restored to vs euerlasting
life. Therefore with Angels, &c.

Vpon Ascension day, and seven dayes after.

Through thy most dearely beloued
Sonne Iesus Christ our Lord, who
after his most glorious resurrection, ma-
nifestly appeared to all his Apostles, and
in their sight ascended by into heauen, to
prepare a place for vs, that where he is,
thither might we also ascend, and reigne
with him in glory. Therefore with An-
gels, &c.

Vpon Whit Sunday, and sixe dayes after.

Through Iesus Christ our Lord, ac-
cording to whose most true promise
the holy Ghost came downe this day
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Proper Prefaces.

from heauen with a sudden great sound
as it had beene a mighty wind, in ſ like-
neſſe of fierie tongues, lighting vpon the
Apoſtles, to teach them, & to leade them
to all truth, giuing them both the gift of
diuers languages, and alſo boldnes with
ſeruent zeale, conſtantly to preach the
Goſpel vnto all nations, whereby we are
brought out of darknes and error, into
the cleare light and true knowledge of
thee, and of thy Sonne Jeſus Chriſt.
Therefore with Angels, &c.

¶ Vpon the feaſt of Trinitie onely.

It is very meete, right, & our bounden
dutie, that we ſhould at all times, and
in all places giue thanks to thee, O Lord
Almighty and euerlaſting God, which
art one God, one Lord, not one onely per-
ſon, but three perſons in one ſubſtance:
for that which we beleene of the glorie of
the Father, the ſame we beleene of the
Sonne, & of the holy Ghoſt, without any
difference of inequality. Therefore, &c.

¶ After which Prefaces, ſhal ſolow immediatly.

Therefore with Angels and Archan-
gels, & with all the companie of hea-
uen, we laude, and magnifie thy glorious
Name, euermore praiſing thee, and ſay-
ing, Holy, holy, holy, Lord God of hoſtes.
Heauen

The Communion.

Heauen and earth are full of thy glory.
Glorie be to thee, O Lord most high.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the communion this prayer following.

WE do not presume to come to this thy table (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies: We be not worthy so much as to gather by the cruimes vnder thy Table: but thou art the same Lord, whose propertie is alwayes to haue mercie: Graunt vs therefore gracious Lord, so to eate the flesh of thy deare sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest (standing vp) shall say as following.

Almighty God our heavenly Father, which of thy tender mercie diddest giue thine onely Sonne Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his owne oblation of himselfe once offered,) a full, perfect, and sufficient sacrifice, oblation,

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The Communion,

And satisfaction for the sinnes of þ whole
world, and did institute, and in his holy
Gospel command vs to continue a per-
petuall memorie of that his precious
death, vntill his coming againe: heare
vs, O merciful Father, we beseech thee, &
graunt that we, receiuing these thy crea-
tures of bread and wine, according to thy
Soune our Saviour Iesus Christs holy
institution, in remembrance of his death
and passion, may bee partakers of his
most blessed body and blood: who in the
same night that hee was betrayed, tooke
bread, and when he had giuen thanks, he
broke it, and gaue it to his disciples, say-
ing, Take, eate, this is my body, which is
giuen for you: doe this in remembrance
of me Likewise after supper he tooke the
cup, and when he had giuen thanks, hee
gaue it to them, saying, Drinke pee all of
this, for this is my blood of the new Tes-
tament, which is shed for you & for mas-
ny, for remission of sinns: do this as oft as
ye shall drinke it in remembrance of me.

¶ Then the Minister (when he deliuereth
the bread) shall say.

The body of our Lord Iesus Christ,
which was giuen for thee, preserve thy
body & soule into euerlasting life: & take
& eate this, in remembrance that Christ
died

The Communion.

died for thee, and feede on him in thine heart by faith, with thankesgiuing.

¶ After, the Minister that deliuereth the cup shall say.

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body & soule vnto everlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall be said the Lords prayer.

And after as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to graunt that by the merites and death of thy Sonne Iesus Christ, & through faith in his blood, we & all thy whole Church, may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction: and although wee be unworthy, through our manifold sinnes, to offer vnto thee any sacrifice:

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The Communion.

sacrifice: pet wee beseech thee to accept
this our bounden duetie and seruice, not
weighing our merits, but pardoning our
offences, through Iesus Christ our Lord,
by whom, and with whom, in the unitie
of the holy Ghost, al honour and glory be
unto thee, O Father Almighty, worlde
without end. Amen.

Or this.

Almighty and euerliving God, wee
most heartily thanke thee, for that
thou dost vouchsafe to feede vs, which
haue duly receiued these holy mysteries,
with the spirituall foode of the most pre-
cious body and blood of thy Sonne our
Santour Iesus Christ, and dost assure
vs thereby of thy fauour & goodnesse to-
ward vs, & that we be very members in-
corporate in thy mysticall body, which is
the blessed company of al faithful people,
and be also heires through hope, of thy e-
uerlasting kingdome, by the merites of
the most precious death & passion of thy
deare Sonne: We nowe most humbly be-
seech thee, O heavenly Father, so to assist
vs with thy grace, that we may continue
in that holy fellowship, and doe all such
good woikes as thou hast prepared for
vs to walke in, through Iesus Christ
our Lord, to whom with thee & the holy
P.i. Ghost

The Communion.

Ghost, be all honour and glorie, woylbe without end. Amen.

¶ Then shalbe said or sung.

Glorp bee to God on high, & in earth
peace, good will towards men. Wee
praise thee, wee blesse thee, wee worship
thee, we glorifie thee, wee giue thanks to
thee for thy great glorp, O Lord God
heauenly King, God the father Almighty,
O Lord, the onely begotten Sonne
Jesus Christ, O Lord God, Lambe of
God, sonne of the father, that takest a-
way the sinnes of the world, haue mercy
vpon vs. Thou that takest away þ sinnes
of the world, haue mercy vpon vs. Thou
that takest away the sinnes of the world,
receiue our prayer. Thou that sittest at
the right hand of God the Father, haue
mercy vpon vs, for thou onely art holy,
thou onely art the Lord, thou onely O
Christ, with the holy Ghost, are most hie
in the glorie of God the father. Amen.

¶ Then shall the Priest let them depart with
this blessing.

The peace of God which passeth all
vnderstanding, keepe your hearts
and mundes in the knowledge and loue
of God, and of his Sonne Jesus Christ
our

The Communion.

our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be among you, and remaine with you alwayes. Amen.

¶ Collects to be said after the offertorie, when there is no Communion.

ASSIST vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euermlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and readie helpe, through Christ our Lord, Amen.

O Almighty Lord, & euermliuing God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts & bodie in the wayes of thy lawes, and in the workes of thy commaundements, that through thy most mightie protection, both here and euer, we may be preserved in body and soule, through our Lord and Saviour Jesus Christ, Amen.

GRANT wee beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, & they may bring forth in vs the fruit of goodliuing, to the honour and praise of thy Name, through

P. ii.

Jesus

The Communion,

Jesus Christ our Lord. Amen.

Preuent vs, O Lord, in all our doings,
with thy most gracious fauour, and
further vs with thy continual helpe, that
in all our works begun, continued, and
ended in thee, wee may glorifie thy holy
name, and finally by thy mercie obtaine
euermlasting life, through Jesus Christ
our Lord. Amen.

Almighty God the fountaine of all
wisdomme, which knowest our neces-
sities before wee aske, and our ignorance
in asking: wee beseech thee to haue com-
passion vpon our infirmities, and those
things which for our unworthinesse wee
dare not, and for our blindness we cannot
aske, vouchsafe to giue vs for the worthi-
nes of thy sonne Jesus Christ our Lord.
Amen.

Almighty God, which hast promised
to heare the petitions of them that
aske in thy sonnes name, we beseech thee
mercifullly to encline thine eares to vs,
that haue made now our prayers & sup-
plications vnto thee, & graunt that those
things which wee haue faithfully asked
according to thy will, may effectually be
obtained, to the reliefe of our necessitie,
and to the setting forth of thy glorie,
through Jesus Christ our Lord. Amen.

Publique

Publike Baptisme.

Dearely beloued, forasmuch as all men be conceived and bozne in sinne, and that our Sauour Christ saith, None can enter into the kingdom of God, except he be regenerate, and bozne anew of water and of the holy Ghost: I beseech you to call vpon God the father, through our Lord Iesus Christ, that of his bounteous mercie, he will graunt to these children that thing, which by nature they cannot haue: that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and bee made liuely members of the same.

¶ Then the Priest shal say.

Let vs pray.

Almightie & everlasting God, which of thy great mercie, didst saue Noe, & his familie in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people thowoe the redde sea, figuring thereby thy holy Baptisme, and by the baptisme of thy welbeloued Sonne Iesus Christ, diddest sanctifie the flood Iordan, & al other waters, to the mysticall washing away of sinne: wee beseech thee for thine infinite

P.iii. mercies,

The ministration

mercies, that thou wilt mercifullp looke
vpon these childen, sanctifie them, and
wash the with the holy Ghost, that they
being deliuered from thy wrath, may bee
receiued into the Marke of Christs church,
and being Redfast in faith, ioyful through
hope, and rooted in charitie, may so passe
the waues of this troublesome worlde,
that finally they may come to the land of
enerlasting life, there to reigne with thee
worlde without ende, through Iesus
Christ our Lord, Amen.

Almighty & immortall God, the aide
of all that neede, the helper of al that
flee to thee for succour, the life of the that
beleene, and the resurrection of the dead:
wee call vpon thee for these infants, that
they comning to thy holy Baptisme,
may receiue remission of their sinnes by
spirituall regeneration. Receiue them (O
Lord) as thou hast promised by thy wel
beloued son, saying, Aske, & ye shall haue:
seeke, and ye shall find: knocke, & it shalbe
opened vnto you. So giue nowe vnto vs
that aske: let vs that seeke, find: open the
gate vnto vs that knocke: that these in
fants may enioy the everlasting benedic
tion of thy heauenly washing, and may
come to the eternal kingdom which thou
hast promised by Christ our Lord, Amen.

¶ Then

Hear

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¶ Then shall the Priest say.

Hearc the wordes of the Gospel written by
S. Marke, in the tenth Chapter.

A certaine time they brought child-
ren to Christ, that hee should touch
them: and his Disciples rebuked those
that brought them. But whē Iesus saw
it, he was displeased, and said vnto them,
Suffer little children to come vnto mee, &
forbid them not, for to such belongeth the
kingdome of God. Verily I say vnto
you, Whosoener doeth not receiue the
kingdome of God as a little child, he shall
not enter therein. And when he had tak-
en them by in his armes, hee put his
hands vpon them and blessed them.

¶ Then shall the Minister say.

Friends, you heare in this Gospel, the
words of our Saviour Christ, that he
commaunded the children to be brought
vnto him, how he blamed those that would
hane kept them from him, how he exhorts
all men to followe their innocencie.
You perceiue how by his outward ge-
sture and deede, he declared his good wil
toward them: for he embraced them in
his armes, he laid his hands vpon them,
and blessed them: doubt ye not therefore,
but earnestly beleue, that hee will like-
wise fauourably receiue these present in-
fants,

The ministracion

fants, that he wil imbrace them with the
 armes of his mercy, that he wil giue vns
 to them the blessing of eternall life, and
 make them partakers of his euermore
 kingdome. Wherefore, wee being thus
 perswaded of the good wil of our heauen-
 ly Father, toward these infants, declar-
 ed by his sonne Iesus Christ, and no-
 thing doubting but þ hee fauorably al-
 loweth this charitable worke of ours, in
 bringing these children to his holy Bap-
 tisme: let vs faithfully and deuoutly giue
 thanks vnto him and say

Almightie and euermore God, beas-
 uenly Father, wee giue thee humble
 thanks, that thou hast vouchsafed to call
 vs to the knowledge of thy grace & faith
 in thee: increase this knowledge, and
 confirme this faith in vs euermore: giue
 thy holy spirite to these infants, that they
 may be bozne againe, and be made heires
 of euermore saluatiõ, through our Lord
 Iesus Christ, who liueth and reigneth
 with thee, and the holy Spirit, nowe and
 for euer. Amen.

¶ Then the Priest shal speake vnto the Godfa-
 thers and Godmothers on this wise.

VVelbeloued friẽds, ye haue brought
 these childre here to be baptized, ye
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 Iesus
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haue prayed that our Lorde Iesus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. We haue heard alſo that our Lorde Ieſus Chriſt hath promiſed in his Goſpel to graunt all theſe things that wee haue prayed for: which promiſe hee for his part will moſt ſurely keepe and perſourne. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfullly for their part, promiſe by you that bee their ſureties, that they forſake the deuill and all his woorkes, and conſtantly beleue Gods holy worde, and obediently keepe his commandements.

¶ Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the deuill, and all his woorkes, the vaine pompe and glorie of the world, with al couetous deſires of the ſame, the carnal deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Answer.

I forſake them all.

Minifter.

Doeſt thou beleue in God the Father Almighty,

The ministration

Almighty, maker of heauen and earth?
And in Iesus Christ his onely begotten
sonne our Lord? And that he was concei-
ued by the holy Ghost, boine of the Vir-
gin Marie, that hee suffered vnder Pon-
tius Pilate. was crucified, dead, and bu-
ried, that he went downe into hell, & also
did rise againe the third day, that hee ascen-
ded into heauen, and sitteth at the right
hand of God the Father Almighty, and
from thence shall come againe at the ende
of the world, to iudge the quicke and the
dead? And doest thou beleue in the holy
Ghost, the holy Catholique Church, the
Communion of Saints, the remission of
sinnes, the resurrection of the flesh, and e-
uerlasting life after death?

Answer.

All this I stedfastly beleue.

Minister,

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Then shall the minister say.

O Mercifull God, graunt that the olde
Adam in these childzen may bee bur-
ied, that the newe man may bee rap-
sed vp in them. Amen.

Graunt that all carnal affections may
die

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Amen.

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die in them, and that al things belonging to the spirit, map liue and grow in them.
Amen.

Grant that they map haue power and strength to haue victorie, and to triumph against the deuill, the world, and the flesh.
Amen.

Graunt that whosoener is here dedicated to thee by our office and ministerie, map also bee endued with heauenly vertues, & euerlastingly rewarded, through thy mercie, O blessed Joyde God, who doest liue and gouerne all things, wylde without end. Amen.

A Almighty, & euerliuing God, whose most dearely beloued Sonne Iesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gaue commaundement to his Disciples that they should goe teach all nations, and baptize them in the Name of the Father, of the Sonne, and of the holy Ghost: Regarde, we beseech thee, the supplications of thy congregation, and grant that all thy seruants, which shalbe baptized in this water, map receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect childzen, through Iesus our Lord.

¶ Then

The ministracion

¶ Then the Priest shall take the childe in his hands and aske the name. And naming the child, shal dip it in the water, so it be discretely and warily done, saying,

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the child be weake, it shall suffice to powre water vpon it, saying y^e foresaid words.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shall make a crosse vpon the the childs forehead, saying,

We receiue this childe into the congregation of Christs flocke, and do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully to fight vnder his banner against sinne, the world, and the deuil, and to continue Christs faithfull souldier and seruant vnto his lines end. Amen.

Then shall the Priest say.

Seeing now dearely beloued brethren, that these children bee regenerate and grafted into the body of Christs congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they

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they may leade the rest of their life according to this beginning.

Then shalbe said.

Our Father which art in heauen, halowed be thy Name. Thy kingdome come. &c.

Then the Priest shall say.

We peeld thee heartie thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receiue him for thine owne childe by adaption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant that he, being dead vnto sinne, & liuing vnto righteousness, and being buried with Christ in his death, may crucifie the olde man, & utterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy congregation, he may be inheritor of thine everlasting kingdome, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

Forthasmuch as these children haue promised by you, to forsake the deuill and
all

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all his workes, to beleue in God, and to
serue him: you must remember that it is
your partes and dueties to see, that these
infants be taught, so soone as they shall
be able to learne, what a solemne vow,
promise, and profession they haue made
by you. And that they may know these
things the better, yee shall call vpon them
to heare Sermons, and chiefly yee shall
provide that they may learne the Creede,
the Lordes prayer, and the ten comman-
dements in the English tongue, and al-
other things which a Christian man ought
to know and beleue to his soules health,
and that these children may be vertuous-
ly brought vp, to leade a godly and a
Christian life, remeinbyng alwaies that
Baptisme doeth represent vnto vs our
profession, which is to follow the exam-
ple of our Saviour Christ, and to be
made like vnto him, that as hee died, and
rose againe for vs, so should wee which
are baptized die from sinne, and rise a-
gain vnto righteousness, continually
mortifying all our euill and cor-
rupt affections, and daily pro-
ceeding in all vertue and
godlinesse of li-
uing.

A Cate-

¶ A Catechisme, that is to say,
An instruction to bee learned
of euerie childe, before hee
bee brought to be con-
firmed of the Bi-
shop.

Question.

What is your name?

Answer.

R. or A.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in
my Baptisme, wherein I was made a
member of Christ, the childe of God, and
an inheritor of the kingdom of heauen.

Question.

What did your Godfathers and God-
mothers then for you?

Answer.

They did promise & vow three things
in my name. First, that I should forsake
the deuill and all his works, and poynts,
the vanitie of the wicked worlde, and
all the sinful lusts of the flesh. Secondly,
that I should beleue all the Articles of
the Christian faith. And thirdly, that I
shoulde keepe Gods holy will and com-
mandes

The Catechisme,

mandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verily, and by Gods helpe so I wil. And I heartily thanke our heavenly Father, that hee hath called mee to this state of saluation, through Iesus Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same vnto my lines end.

Question.

Rehearse the Articles of thy beleefe.

Answer.

I beleue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Loyde, which was conceiued by the holy Ghost, bozne of the virgin Mary, suffered vnder Pontius Pilat, was crucified, dead, and buried, hee descended into hell, the thirde day he rose againe from the dead, hee ascended into heauen, & sitteth at the right hand of God the Father Almighty: From thence hee shall come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholique Church, the

The Catechisme.

the Communion of Saines, the forgiveness of sinnes, the resurrection of the bodie, and the life everlasting. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Answer.

First I learne to beleue in God the father, who hath made me & all the world.

Secondly in God the sonne, who hath redeemed me and all mankind.

Thirdly in God y^e holp Ghost, who sanctifieth me, & all the elect people of God.

Question.

You sayde that your Godfathers and Godmothers did promise for you, that you shoulde keepe Gods commaundements. Tell me how many there be.

Answer.

Tenne.

Question.

Which be they?

Answer.

The same which God spake in the xx. Chapter of Exodus, saying, I am the Loide thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

x. i.

ii. Thou

The Catechisme.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercie vnto thousands of them that loue mee, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is \hat{p} Sabboth of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and thy stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

v. Honour thy father & thy mother, tha

The Catechisme.

that thy dayes may bee long in the lande
which the Lord thy God giueth thee.

vi. Thou shalt doe no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness
against thy neighbour.

x. Thou shalt not couet thy neighbours
house, thou shalt not couet thy
neighbours wife, nor his seruant, nor his
mayde, nor his ore, nor his asse, nor any
thing that is his

Question.

What doest thou chiefly learne by these
commandements?

Answer.

I learne two things. My duetie to-
wards God, and my duetie towards my
neighbour.

Question.

What is thy duetie towards God?

Answer.

My duetie towards God is, to beleene
in him, to feare him, & to loue him with
all my heart, with all my minde, with all
my soule, & with al my strength. To wor-
ship him, to giue him thanks, to put my
whole trust in him, to call vpon him, to
honour his holy name & his worde, & to
serue him truly all the dayes of my life.

Lii.

Question.

The Catechisme.

Question.

What is thy duetie towards thy neighbour?

Answer.

My duetie towards my neighbour, is to loue him as my selfe, and to doe to all men, as I would they shoulde doe vnto me. To loue, honour, & succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spiritual pastours and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by worde nor deed. To be true & iust in al my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying, & slandering. To keepe my body in temperance, sobernesse, and chastitie. Not to conet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to do my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to do these things of thy self, nor to walke in the commandements of God, and to serue him, without his speciall

The Catechisme.

ciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespases, as wee forgive them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Question.

What desirest thou of GOD in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things which be needefull, both for our soules and bodies, and that he will be mercifull vnto vs, and forgive vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemies.

Of Matrimonie,

into, and from everlasting death. And
this I trust he will doe of his mercie and
goodnes, through our Lord Iesus Christ:
and therefore I say, Amen So be it.

The fourme of solemnization of
of Matrimonie.

Dearely beloued friends, wee
are gathered together heere
in the sight of God, & in the
face of his Congregation, to
iopne together this man &
this woman in holy matrimo-
nie, which is an honourable state, in-
stituted of God in Paradise, in the time
of mans innocencie, signifying vnto vs
the mystical union that is betwixt Christ
and his Church: which holy estate Christ
adorned and beautified with his presence
and first miracle that he wrought in Cana
of Galilee, and is commended of S.
Paul to bee honourable among all men,
and therefore is not to be enterprised nor
take in hand vnadvisedly, lightly, or wa-
ronly, to satiffie mens carnall lustes and
appetites, like brute beasts that haue no
vnderstanding: but reuerently, discreete-
ly, advisedly, soberly, and in the feare of
God, duely considering the causes for
which

Of Matrimonie.

his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the worlde to come pee may haue life euerlasting. Amen.

Then the Minister or Clerkes going to the Lordes Table, shall say or sing this Psalm following.

Blessed are all they that feare the Lord:
And walke in his wayes.

For thou shalt eate the labour of thy hands: Well is thee, and happy shalt thou be.

Thy wife shall be as the fruiteful vine:
vpon the walles of thy house.

Thy childzen like the Oliue branches:
round about thy table.

So, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Pea, that thou shalt see thy childzens childzen: and peace vpon Israel.

Glorp bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without ende.
Amen.

Of Matrimonie.

Or els this Psalme.

Deus mi-
seretur.
Psal. 67.

God bee mercifull vnto vs, and blesse
vs : & shew vs the light of thy coun-
tenante, and be mercifull vnto vs.

That thy wap may bee knowen vpon
the earth : thy sauing health among all
nations.

Let the people praise thee, O God: pea,
let all the people praise thee.

O let the nations reioyce and bee glad:
for thou shalt iudge the folke righteously,
and gouerne the nations vpon the earth.

Let the people praise thee, O God: let
all the people praise thee.

Then shall the earth bring forth her
increase : and God, euen our God shall
giue vs his blessing.

God shall blesse vs : and all the endes
of the world shall feare him.

Glorie bee to the Father, and to the
Sonne : and to the holy Ghost.

As it was in the beginning, is now, &
euer shall be : world without end, Amen.

Minister.

Lord haue mercie vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And

Of Matrimonie.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Women.

Minister.

O Lord saue thy seruant and thy hand-
mayde.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy ho-
ly place.

Answer.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answer.

From the face of their enemye.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac,
God of Jacob, blesse these thy ser-
uants, and sowe the seede of eternall life
in their mindes, that whatsoeuer in thy
holy worde they shall profitably learne,
they may in deede fulfill the same. Looke,
O Lord, mercifully vpon them from hea-
uen, and blesse them. And as thou diddest
send

send thy blessing vpon Abraham & Sara, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, & alway being in safteie vnder thy protection, may abide in thy loue vnto their lines ende, through Iesus Christ our Lord. Amen.

This prayer next following shalbe omitted, where the woman is past childe birth.

O Mercifull Lord & heauenly father, by whose gracious gift mankind is increased: wee beseech thee assist with thy blessing these two persons, that they may both bee fruitfull in procreation of children, & also liue together so long in godly loue and honestie, that they may see their childrens children vnto the third & fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God which by thy mightie power hast made al things of nought, which also (after other things set in order) diddest appoint þ out of man (created after thine owne image & similitude) woman should take her beginning, and knitting them together, diddest teach it should neuer be lawfull to put asunder those, who thou by Matrimonie haddest made one. O God, which hast consecrated the state of Matrimonie to such an excellent my-

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sterie, that in it is signified and repesented the spirituall marriage and vnitie betwixt Christ & his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy worde, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may bee louing and amiable vnto her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, bee a follower of holy and godly matrones. A lorde blesse them both, and graunt them to inherite thine euerlasting kingdome, through Iesus Christ our Lord Amen.

Then shall the Priest say.

Almightie God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liue ende. Amen.

¶ Then shall begin the Communion: and after the Gospel if there be no sermon, the Minister shall say thus.

Alpe which bee married, or which intend to take the holy estate of Matrimonic vpon you, heare what holy scripture doeth say, as touching the duetie of husbands toward their wiues, & wiues toward their husbands.

Ephes. 5.

S. Paul in his Epistle to the Ephesi-
ans, the fift chapter, doth giue this com-
mandement to all married men: Ye hus-
bands, loue your wiues, euen as Christ
loued his Church, & hath giuen himself for
it, to sanctifie it, purging it in his fountaine
of water, through his word, that he might
make it vnto himselfe a glorious congre-
gation, not hauing spot or wrinkle, or any
such thing, but that it should be holy and
blamelesse. So men are bound to loue
their owne wiues, as their owne bodies.
He that loueth his own wife, loueth him-
selfe: For neuer did any man hate his
own flesh, but nourisheth & cherisheth it,
euen as the Lord doth the congregation:
for wee are members of his body, of his
flesh, & of his bones. For this cause shall
a man leaue father & mother, and shal be
topned vnto his wife, and they two shal
be one flesh. This mysterie is great, but
I speake of Christ and of the Congrega-
tion. Neuerthelesse, let euery one of you
so loue his owne wife, euen as himselfe.
Likewise

Of Matrimonie.

Likewise the same S. Paul writing to Coloss. 3.
the Colossians, speaketh thus to all men
that be married, *Ye me loue pour wiues,*
and be not bitter vnto them.

Heare also what S. Peter the Apostle 1. Pet. 3.
of Christ, which was himselfe a married
man, saith vnto all men that are married:
Ye husbands dwel with pour wiues, ac-
cording to knowledge, giuing honour vn-
to the wife, as vnto the weaker vessel,
and as heires together of the grace of life,
so that pour prayers be not hindered.

Hitherto pee haue heard the duetie of
the husband toward the wife: Now like-
wise pe wiues heare and learne pour du-
ties toward your husbands, euen as it is
plainely set forth in holy Scripture.

S. Paul (in the forenamed Epistle to Ephes. 5.
the Ephesians) teacheth you thus: *Pe*
women submit pour selues vnto pour
owne husbands, as vnto the Lord: for the
husband is y^e wiues head euen as Christ
is the head of the Church, and hee is also
the Saviour of the whole bodie. There-
fore as the Church or Congregation is
subiect vnto Christ: so likewise let the
wiues also bee in subiection vnto their
owne husbands in all things. And a-
gaine he saith, *Let the wife reuerence her*
husband. And (in his Epistle to the Co-
lossians)

Of Matrimonic.

Iossians) S. Paul giueth you this shor
 lesson: Ye wiues, submit your selues vnto
 your owne husbands, as it is conuenient
 in the Lord.

S. Peter also doeth instruct you very
 godly, thus saying, Let wiues be subject
 to their owne husbands: so that if any
 obey not the worde, they may bee wonne
 without the word by the conuersation of
 the wiues, while they behold your chaste
 conuersation coupled with feare. Whose
 apparel, let it not be outward with bryl-
 dyed haire, & trimming about with gold,
 either in putting on of gorgeous appa-
 rell: but without all corruption, so that
 the spirite be milde and quiet, which is a
 precious thing in the sight of God. For
 after this maner in the olde time did the
 holy women, which trusted in God, ap-
 parell themselves, being subject to their
 owne husbands, as Sara obeyed Abrah-
 am, calling him Lord, whose daugh-
 ters ye are made doing well, and
 not being dismayd with
 any feare.

¶ The

**¶ The order for the visitation
of the sicke,**

**¶ The Priest entring into the sicke persons
house shall say.**

**Peace be in this house, and to all that
dwelt in it.**

Remember not Lord our ini-
quities, nor the iniquities of
our forefathers, spare vs
good Lord, spare thy people
whom thou hast redeemed
with thy most precious blood, and be not
angry with vs for ever.

Lord haue mercy vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

**Our Father which art in heauen, hallowed be
thy Name, &c.**

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord save thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him,

Minister.

Ps. ii.

Ps.

The visitation of the sicke.

Let the enemy haue none aduantage of him.

Answers.

Sho the wicked appoche to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, be-
holde, visite, and relieue this thy ser-
uant. Looke vpon him with the eyes of
thy mercie, giue him comfort & sure confi-
dence in thee, defend him from the dan-
ger of the enemy, and keepe him in per-
petuall peace and safetie, through Iesus
Christ our Lord, Amen.

Hear vs Almighty and most mercie-
full God & Sauour, extend thy accu-
stomed goodnes to this thy seruāt, which
is grieved with sicknesse: visite him, O
Lord, as thou diddest visite Peters wines
mother, and the captaines seruāt. So
visit & restore to this sicke person his for-
mer health (if it be thy will:) or else giue
him grace so to take thy visitation thae
after

The visitation of the sicke,

after this painefull life ended, hee may
dwel with thee in life everlasting. Amen.

Dearely beloued, know this, that Al-
mighty God is the Lord of life and
death, and ouer all things to them per-
teining, as youth, strength, health, age,
weaknes & sicknes. Wherefore whatsoe-
uer your sicknes is, know you certainly
that it is Gods visitation. And for what
cause soeuer this sicknes is sent vnto you,
whether it be to trie your patience for the
example of other, & that your faith may
be found in the day of the Lord, laudable,
glorious and honourable, to the increase
of glorie and endlesse felicitie, or els it be
sent vnto you to correct & amend in you
whatsoever doeth offend the eyes of your
heauenly Father: know you certainly,
that if you truly repent you of your sins,
& beare your sicknes patiently, trusting
in Gods mercie for his deare sonne Je-
sus Christes sake, and render vnto him
humble thanks for his fatherly visitatiō,
submitting your selfe wholly to his will,
it shall turne to your profite, and helpe
you forwarde in the right way that lea-
deth vnto everlasting life.

If the person visited be very sicke, then y^e Cu-
rate may end his exhortation in this place.

Take therefore in good woith the cha-

A. a. iii.

Riseme

The visitation of the heke.

discipline of the Lorde : for whome the
Lorde loueth, he chastiseth : yea as Saine
Paul saith, hee scourgeth euery Sonne
whiche he receiueth . If wee indure chas
tiselement, hee offereth himselfe vnto pon,
as vnto his owne childzen. What sonne
is hee that the father chastiseth not ? If
wee bee not vnder correction (whereof all
true childzen are partakers) then are we
bastards & not childzen. Therefore seeing
that when our carnall fathers doe correct
vs, we reuerently obey them: shal we not
now much rather be obedient to our spi
rituall father and so line? And they for a
fewe dayes doe chastise vs after their
owne pleasure : but hee doeth chastise vs
for our profite, to the intent he may make
vs partakers of his holinesse. These
wordes (good brother) are Gods wordes,
& written in holy scripture for our com
fort and instruction, that we should pati
ently and with thanksgiving beare our
heauenly fathers correction, when soe
uer by any manner of aduersitie it shall
please his gracious goodnesse to visite
vs. And there should be no greater com
fort to Christian persons, then to bee
made like vnto Christ by suffering pati
ently aduersities, troubles, & sicknesses.
For hee himselfe went not by to ioy, but
first

The visitation of the sicke.

First he suffered paine: he entered not into his gloyp, befoze he was crucified: So cruely our way to eternall ioy, is to suffer here with Christ: and our doore to enter into eternall life, is gladly to dye with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therfore taking pour sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your baptisme. And soasmuch as after this life there is account to bee giuen vnto the righteous Iudge of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state both towarde God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heauenly Fathers hand, for Christes sake, & not to be accused and condemned in that fearful iudgement. Therfore I shal shortly rehearse the articles of our faith, that you may know whether you doe beleue as a Christian should, or no.

Heare the Minister shal rehearse the articles of the faith, saying thus.

Doeſt thou beleene in God the Father,
Almighty, maker of heauen and earth?

Ma. iiii.

And

The visitation of the sicke.

And so forth as it is in Baptisme.

Here shall the sick person make a special confession, if he feele his conscience troubled with any weighty matter. After which confession, the Priest shal absolue him after this sort.

Our Lord Iesus Christ who hath left power to his Church to absolue all sinners which truly repent and beleue in him, of his great mercie forgive thee thine offences, and by his authoritie committed to me, I absolue thee fro all thy sins, In the name of the Father and of the Sonne, and of the holy Ghost, Amen.

Let vs pray.

O most mercifull God, which according to the multitude of thy mercies doest so put away þ sinnes of those which truly repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Kneele in him (most louing father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailenes: preserve and continue this sicke member in the vnitie of thy Church, consider his contrition, accept his teares, allwage his paine, as shalbe serue to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie,

The visitation of the sicke.

mercie, impute not vnto him his former
sinnes, but take him vnto thy fauour,
through the merites of thy most dearely
beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

I In thee, O Lord, haue I put my trust,
let me neuer bee put to confusion: but
ridde mee, and deliuer mee in thy righte-
ousnesse, encline thine eare vnto mee, and
saue me.

In te Do-
mine spe-
raui.
Psal. 71.

Be thou my strong holde, whereunto
I map allway resort: thou hast promised
to helpe me, for thou art my house of de-
fence, and my castle.

Deliuer mee, O my God, out of the
hand of the vngodly: out of the hand of
the vnrighteous and cruell men.

For thou, O Lord God, art the thing
that I long for: thou art my hope, euen
from my yowth.

Through thee haue I bene holden vp,
euer since I was borne: thou art he that
tooke me out of my mothers wombe, my
praise shall allway be of thee.

I am become as it were a monster vnto
many: but my sure trust is in thee.

O let my mouth bee filled with thy
praise: that I map sing of thy glory and
honour all the day long.

Cast

The visitation of the sicke,

Cast mee not away in the time of age:
forsake me not when my strength faileth
me.

For mine enemies speake against mee,
and they that lay wait for my soule, take
their counsell together, saying: God hath
forsaken him, persecute him, & take him,
for there is none to deliuer him.

Goe not farre from me, O God: my
God haste thee to helpe.

Let them bee confounded and perish,
that are against my soule: let them be co
nered with shame and dishonour, that
seeke to doe me euill.

As for mee, I will patiently abide al
way: and will praise thee more and more.

My mouth shall daily speake of thy
righteousnes and saluation: for I know
no end thereof.

I will goe forth in the strength of the
Lorde God: and will make mention of
thy righteousnesse onely.

Thou (O God) hast taught mee from
my yowth by vntill now: therefore I wil
tell of thy wonderous works.

Forsake me not, (O God) in mine olde
age, when I am gray headed: vntill I
haue shewed thy strength vnto this ge
neration, and thy power to all them that
are yet for to come.

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The visitation of the sicke.

Thy righteousness (O God) is very hie,
and great things are they that thou hast
done: O God who is like vnto thee?

O what great troubles and aduersities
hast thou shewed me, and yet didst thou
turne and refresh me: yea, and broughtest
me from the deepe of the earth againe.

Thou hast brought me to great honours
and comforted me on euery side.

Therefore will I praise thee and thy
faithfulnesse (O God) playing vpon an
instrument of musicke: vnto thee will I
sing vpon the Harpe, O thou holy one of
Israel.

My lippes will be faine, when I sing
vnto thee: and so will my soule which
thou hast deliuered.

My tongue also shal talke of thy right-
eousnesse all the day long: for they are
confounded & brought vnto shame that
seeke to doe me euill.

Glorie bee to the Father, and to the
Sonne, and to the holy Ghost.

As it was in the beginning, is now,
and euer shall be, world without ende, Amen.

Adding this.

O Saviour of the worlde, saue vs,
which by thy crosse & precious blood
hast

The Communion of the sicke,
hast redeemed vs, helpe vs, wee beseech
thee, O God.

¶ Then shall the Minister say.

The Almighty Lord, which is a most
strong towre to al them that put their
trust in him, to whome all things in hea-
uen, in earth, and vnder the earth do bow
and obey, be nowe and euermore thy de-
fence, and make thee know and feele that
there is none other name vnder heauen
giuen to man in whome, and through
whome thou mayest receiue health and
saluation, but onely the Name of our
Lord Iesus Christ, Amen.

¶ The Communion of
the sicke.

The Collect.

Almightie everlasting God
maker of mankinde, which
doest correct those whome
thou doest loue, and chastis-
est enery one whome thou
doest receiue: wee beseech
thee to haue mercie vpon this thy ser-
uant, visited with thine hande, and to
graunt that hee may take his sicknesse
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At the buriall of the dead.

patiently, and recover his bodily health
(if it be thy gracious will:) and whensoever
his soule shall depart from the body,
it may be without spot presented unto thee,
through Iesus Christ our Lord, Amen.

The Epistle.

My sonne, despise not the correction of
the Lord, neither faint when thou
art rebuked of him. For whom the Lord
lovethe, him he correcteth: yea, & he scour-
geth every sonne whom he receiveth.

The Gospel.

Verily, verily I say unto you, he that
heareth my worde, and beleueth on
him that sent mee, hath everlasting life,
and shall not come unto damnation, but
he passeth from death unto life.

When the sicke person is visited, and receiveth
the holy Communion all at one time, then
the Priest for more expedition, shall cut off
the fourme of the visitation, at the Psalme.

In thee O Lord haue I put my trust.

And goe streight to the Communion.

¶ At the buriall of the dead.

In the resurrection and the
life (saith the Lord.) Hee that
beleueth in mee, yea, though
he were dead, yet shall he liue.
And whosoener liueth, and beleueth in
me,

Iob 19. me, shall not die for ever.
I knowe that my redeemer lieth, and
 that I shall rise out of the earth in the
 last day, and shalbe couered againe with
 my skine, and shall see God in my flesh:
 yea, and I my selfe shall beholde him, not
 with other, but with these same eyes.

1. Tim. 6. **W**e brought nothing into this
Iob 1. worlde, neither may we carie any
 thing out of this worlde. The Lord gi-
 ueth, and the Lord taketh away: Euen
 as it pleaseth the Lord, so commeth
 things to passe, Blessed bee the Name of
 the Lord.

¶ When they come to the grave, the Priest
 shall say.

Iob. 19. **M**an that is borne of a woman, hath
 but a short time to liue, and is full of
 miserie. Hee commeth vp, and is cut
 downe like a flowre, hee fleeth as it were
 a shadowe, and neuer continueth in one
 stay. In the middest of life wee bee in
 death: of whome may wee seeke for suc-
 cour, but of thee, O Lord, which for our
 finnes iustly art displeased? Yet, O Lord
 God most holy, O Lord most mightie, O
 holy and most mercifull Sauour, deli-
 uer vs not into the bitter paines of eter-
 nall death. Thou knowest Lord the se-
 crets of our hearts, shut not vp thy mercifull

At the buriall of the dead.

tiſſall eyes to our prayers: but ſpare vs
Lord moſt holy, O God moſt mightie, O
holy and mercifull Saviour, thou moſt
worthy iudge eternall, ſuffer vs not at
our laſt houre for any paines of death to
fall from thee.

As much as it hath pleaſed Almighty
God of his great mercie, to take
vnto himſelfe the ſoule of our deare bros
ther heere departed, wee therefore com-
mit his bodie to the ground: earth to
earth, aſhes to aſhes, duſt to duſt, in ſure
and certaine hope of reſurrection to eter-
nall life, through our Lord Jeſus Chriſt,
who ſhall change our vile bodie, that it
may be like vnto his glorious bodie, ac-
cording to the mighty working, whereby
he is able to ſubdue all things to himſelfe.

Then ſhalbe ſaid or ſung.

I heard a voyce from heauen, ſaying vnto
me, Write, From henceforth bleſſed
are the dead which die in the Lord. Euen
ſo ſaith the ſpirit, that they reſt from their
labours.

Apoc. 14

Chriſt is riſen from the dead, and be-
come the firſt fruites of them that
ſleepe. For by a man came death, and
by a man came the reſurrection of the
dead. For as by Adam all die, euen ſo by
Chriſt

1. Cor. 15

At the buriall of the dead.

Christ shall also be made aliuē, but every mā in his owne order. The first is Christ, then they that are Christes at his coming. Then cometh the ende, when he hath deliuered by the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For hee hath put all things vnder his feete. But when hee saith, All things are put vnder him, it is manifest that hee is exalted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that put all things vnder him, that God may bee all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? Yea, & why stand we alway then in iopardie? By our reioycing which I haue in Christ Iesus our Lorde, I die daily. That I haue fought with beasts at Epheſus after the maner of men, what aduantage it mee, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Be ye not deceived, euil words corrupt good manners, Awake
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At the buriall of the dead.

truely out of sleepe & sinne not. For some
haue not þ knowledge of God, I speake
this to your shame. But some man will
say, How arise the dead? With what bo-
die shall they come? Thou foole, þ which
thou sowest, is not quickened except it
die. And what sowest thou? Thou sowest
not that body that shalbe, but bare corne,
as of wheate or some other: but God gi-
ueth it a body at his pleasure, to euery
seede his owne body. All flesh is not one
maner of flesh: but there is one maner of
flesh of men, another maner of flesh of
beasts, another of fishes, another of birds.
There are also celestiall bodies, and there
are bodies terrestriall. But þ glory of the
celestiall is one, and the glory of the terres-
triall is another. There is one manner
glory of the sunne, and another glorie of
the moone, & another glory of the stars:
for one starre differeth from another in
glory. So is the resurrection of the dead.
It is sown in corruption, it riseth again
in incorruption. It is sown in dishonour,
it riseth againe in honour. It is sown in
weakenesse, it riseth againe in power. It
is sown a naturall body, it riseth againe
a spirituall body. There is a natural bo-
dy, and there is a spirituall body: as it
is also writtē, The first man Adam was

2 b. i,

made

At the buriall of the dead.

made a liuing soule, & the last Adam was
made a quickning spirit. Howbeit, that
is not first which is spirituall, but that
which is natural, and then that which is
spirituall. The first man is of the earth
earthly. The second man is the Lord from
heaven heavenly. As is þ earthly, such are
they that be earthly. And as is the heave-
ly, such are they that are heavenly. And
as we haue bozne the image of þ earthly,
so shal we beare the image of the heauen-
ly. This say I brethren, that flesh & blood
cannot inherit the kingdom of God, nei-
ther doth corruption inherit incorruptio.
Behold, I shew you a mystery. We shall
not all sleepe, but we shall all be changed,
& that in a moment, in the twinkling of
an eye, by the last trumpe. For þ trumpe
shal blow, & the dead shal rise incorrupti-
ble, and we shalbe changed: for this cor-
ruptible must put on incorruption, & this
mortal must put on immortality. When
this corruptible hath put on incorrupti-
on, & this mortal hath put on immortali-
ty, then shalbe brought to passe þ saying
that is writtten, Death is swallowed vp
in victorie: Death, where is thy sting?
Hell, where is thy victorie? The sting of
death is sinne, and the strength of sinne
is the lawe, But thanks be vnto God,
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At the buriall of the dead.

which hath giuen vs victorie through
our Loyde Iesus Christ. Therefore my
deare brethren be ye stedfast & vniuo-
nable, alwayes rich in the worke of the
Loyde, forasmuch as ye know how that
your labour is not in vaine in the Loyde.

The Lesson ended, the Priest shall say,
Loyd haue mercie vpon vs.

Christ haue mercie vpon vs.
Loyd haue mercie vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Priest.

Almighty God, with whome doe liue
the spirits of them that depart hence
in the Loyde, and in whome the soules
of them that bee elected, after they be de-
liuered from the burthen of the flesh, bee
in ioy and felicitie: we giue thee hearty
thanks, for that it hath pleased thee to
deliuer this *M.* our brother out of the
miseries of this sinfull world, beseeching
thee, that it may please thee of thy graci-
ous goodnesse shortly to accomplish the
number of thine elect, and to hasten thy
kingdome, that wee with this our bro-
ther, and all other departed in the true
faith of thy holy name, may haue our
perfect consummation and blisse, both

in body & soule, in thy eternall and euer
lasting gloire. Amen.

The Collect.

O Mercifull God, the Father of our
Lord Jesus Christ, who is the resur-
rection and the life, in whom whosoever
beleueth, shall liue, though he die, and
whosoever liueth, and beleueth in him,
shall not die eternally: who also taught
vs (by his holy Apostle Paul) not to bee
soyle as men without hope for them that
sleepe in him: we meekely beseech thee (O
Father) to raise vs from the death of
sinne vnto the life of righteousness, that
when we shall depart this life, wee may
rest in him, as our hope is this our bro-
ther doeth, and that at the generall resur-
rection in the last day we may bee found
acceptable in thy sight, and receiue that
blessing which thy welbeloued Sonne
shall then pronounce to all that loue and
feare thee, saying, Come pee blessed chil-
dren of my Father, receiue the kingdome
prepared for you from the beginning of
the world. Graunt this wee beseech
thee, O merciful Father, through
Jesus Christ our Medias-
tor and Redeemer.
Amen.

The

The thankesgiuing of women
after childbirth, commonly cal-
led the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some conuenient place nigh vnto the place, where the Table standeth, and the Priest standing by her, shall say these words, or suchlike, as the case shall require.

As much as it hath pleased
Almightie God of his good-
nesse, to giue you safe deliue-
rance, & hath preserved you
in the danger of childbirth: ye
shall therefore giue heartie
thanks vnto God, and pray.

Then shall the Priest say this Psalme.

I have lifted vp mine eyes vnto the hills: Psal. 121.
from whence commeth my helpe.

My helpe commeth euen from y^e Lord:
which hath made heauen and earth.

He will not suffer thy foote to be moou-
ned: and hee that keepeth thee wil not
 sleepe.

Behold, hee that keepeth Israel: shall
neither slumber nor sleepe.

The Lord himselfe is thy keeper: the
Lord is thy defence vpon thy right hand.

28 b. iii.

So

The Churching of women.

So that the Sunne shall not hurt thee
by day : neither the Moone by night.

The loyde shall preserve thee from all
euill : yea, it is euill hee that shall keepe
thy soule.

The loyde shall preserve thy going out
and thy comming in : from this time
forth for evermore.

Gloyp bee to the Father, and to the
Sonne and to the holy Ghost.

As it was in the beginning, &c.
Loyd haue mercy vpon vs.

Christ haue mercy vpon vs.
Loyd haue mercy vpon vs.

Our Father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill.

Priest.

O Loyd saue this woman thy seruants

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answer.

From the face of her enemy.

Priest.

Loyd heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

A Commination.

Priest.

¶ Let vs pray.

O Almighty God, which hast belines
red this woman thy seruauit from
the great paine and perill of childbirth:
Graunt wee beseech thee, most mercifull
father, that shee through thy helpe may
both faithfullly liue and walke in her vo-
cation according to thy will in this life
present, & also may be partaker of euerlas-
ting glory in the life to come, through
Jesus Christ our Lord, Amen.

The woman that commeth to giue her thanks,
must offer accustomed offrings. And if there
be a communion, it is conuenient that shee
receiue the holy Communion.

¶ A Commination against sin-
ners, with certaine prayers to be
vsed diuers times in the yeere.

In the Primitive
Church there was a godly
discipline, that at the begin-
ning of Lent, such persons as
were notorious sinners were
put to open penance, and punished in this
woulde, that their soules might bee saved
in the day of the Lord: and that other ad-
monished by their example, might be the

A Commination.

more afraide to offend.

In the head wherof, vntill the said discipline map bee restored againe, (which thing is much to be wished) it is thought good that at this time, in your presence, should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. chap. of Deut. and other places of Scriptures: and that ye should answere to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, map the rather bee called to earnest and true repentance, and map walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is hee that curseth his father, and mother.

Answer.

Amen.

Minister.

A Commination.

Minister.

**Cursed is hee that remooueth away
the marke of his neighbours land.**

Answer.

Amen.

Minister.

**Cursed is hee that maketh the blind to
go out of his way.**

Answer.

Amen.

Minister.

**Cursed is he that letteth in iudgement
the right of the stranger, of them that be
fatherlesse, and of widows.**

Answer.

Amen.

Minister.

**Cursed is hee that smitteth his neigh-
bour secretly.**

Answer.

Amen.

Minister.

**Cursed is he that lieth with his neigh-
bours wife.**

Answer.

Amen.

Minister.

**Cursed is hee that taketh rewarde to
slay the soule of innocent blood.**

Answer.

Amen.

A Commination.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are the bountifull, the fornicators, and adulterers, and the contentious persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

Psal. 116 **N**ow seeing that all they bee accursed, as the Prophet Dauid beareth witnesse, which doe erre and goe astray from the commaundements of God, let vs (remembering the dreadfull iudgement hanging ouer our heades, and being alwayes at hande) returne vnto our Lord God, with all contrition and meeknesse of heart, bewailing, and lamenting our sinfull life, knowledging and confessing our offences, & seeking to bring forth worthy fruites of penance. For now is the axe put vnto the roote of the trees: so that

Matth. 3.

A Commination.

that enery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme & tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? His samme is in his hand, and hee will purge his floore, and gather his wheat into his barn: but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a thiefe in the night: and when men shall say peace, and all things are safe, then shall sudden destruction come vpon them, as sorowe commeth vpon a woman trauailing with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnesse of their heart, haue heaped vpon themselves, which despised the goodnesse, patience, & long sufferance of God, when he called them continually to repentance. Then shall they

Heb. 10.

Psal. 10.

Esa. 26

Mala. 3.

Matth. 3.

1. Thel. 5.

Rom. 2.

cast

A Commination.

Prou. 1.

Mat. 25.

2. Cor. 6.

Iohn 9.

Mat. 23.

call vpon mee (sayth the Lord) but I will not heare, they shall seeke me earleſt, but they ſhall not finde me, and that becauſe they hated knowledge, and receiued not the feare of the Lord, but abhoyred my counſell, & deſpiſed my correccion. Then ſhall it be too late to knock, when þ dooze ſhall be ſhut, & too late to cry for mercie, when it is the time of iuſtice. O terrible voyce of moſt iuſt iudgement, which ſhall be pronounced vpon them, when it ſhall be ſaid vnto them, Go ye curſed into the fire euerlaſting, which is prepared for þ deuill and his Angels. Therefore blesſen, take we heed betime, while the day of ſaluation laſteth: for the night cometh, when none can worke. But let vs while wee haue the light, beleene in the light, and walk as the children of þ light, that wee bee not caſt into vetter darkeneſſe, where is weeping and gnaſhing of teeth. Let vs not abuſe the goodneſſe of God, which calleth vs mercifully to amendment, and of his endleſſe pitie promiſeth vs forgiveness of that which is paſt, if with a whole minde & true heart wee returne vnto him. For though our ſinnes be as red as ſcarlet, they ſhall bee as white as ſnow: & though they bee like purple, yet ſhall they be as white as wool.

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A Commination.

Turne pon cleane saveth the Lord, from
all your wickednes, & your sinne shal not
be your destructiō. Cast away from you
all your ungodlinesse that pee have done.
Make you new hearts, and a new spirit.
Wherefore will ye die (O ye house of Is-
rael) seeing that I have no pleasure in the
death of him that dieth, saith the Lord
God? Turne you then, & ye shall live. Al-
though we have sinned, yet have wee an
Advocate with the Father, Jesus Christ
the righteous, and he it is that obtaineth
grace for our sinnes. For he was wound-
ded for our offences, and smitten for our
wickednesse. Let vs therefore returne to
him, who is the mercifull receiver of all
true penitēt sinners, assuring our selues
that hee is ready to receive vs, and most
willing to pardon vs, if we come to him
with faithfull repentance, if we will sub-
mit our selues unto him, & from hence-
forth walke in his waies: if we will take
his easie yoke & light burthen upon vs,
to follow him in lowlinesse, patience, and
charitie, & be ordered by his gouernance of
his holy spirit, seeing alwayes his glos-
ry, and serving him duely in our vocation
with thanksgiuing. This if we doe, Christ
will deliuer vs from the curse of the law,
and from the extreme malediction which
shall

1. Ioh. 1.

Esa. 53.

A Commination,

shall light vpon them that shall bee set on the left hand, & he wil set vs on his right hand, & giue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdom, vnto the which he vouchsafe to bring vs all for his infinite mercie. Amen.

¶ Then shall be sayd this Psalm, *Miserere mei Deus.*

Psal, 51.

H Mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash me thorowly from my wickednesse: and cleanse me from my sinne.

For I knowledg my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: & in sin hath my mother conceiued me.

But loe, thou requirest truth in the inward partes: and shalt make mee to vnderstand wisdom secretly.

Thou shalt purge mee with hyssope, and I shall bee cleane: thou shalt wash me, and I shall be whiter then snow.

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A Commination.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart (O God:) and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holp spirit from me.

O giue me the comfozt of thy helpe as gaine: & stablish me with thy free spirit.

Then shal I teach thy waies vnto the wicked: and sinners shall bee conuerted vnto thee.

Deliuere me from bloodguiltinesse, O God, thou that art O God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O bee fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice

A Commination.

**Sacrifice of righteousness, with the burnt
offerings and oblations : then shall they
offer pong bullocks vpon thine altar.**

Glopp be to the father. &c.

**As it was in the beginning, &c.
Lord haue mercie vpon vs.**

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

**Our father which art in heauen, &c.
And lead vs not into temptation,**

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs O God our Saviour.

Answer.

**And for the glopp of thy names sake des
tiuer vs, be mercifull vnto vs sinners for
thy names sake.**

Minister.

O Lord heare our prayes.

Answer.

And let our cry come vnto thee,

A prayer for the Evening.

send vs, cherish, comfort, and gouerne vs,
and all our counsels, studies and labours
in such wise, that we may spend and be-
stow this day according to thy most ho-
ly will, without the hurting of our neigh-
bours, and that wee may diligently and
charitly eschew and auoid all things that
shold displease thee, let thee alwayes be
fore our eyes, line in thy feare, working
that which may be found acceptable be-
fore thy diuine maiestie, through Iesus
Christ our Lord, Amen.

A prayer for the Euening.

O Lord G D D, father everlasting,
and full of pitie, wee acknowledge
and confesse, that we be not woorthie to
lift vp our eyes to heauen, much lesse to
present our selues before thy Maestie
with confidence that thou wilt heare our
prayers, and grant our requests, if wee
consider our owne deservings. For our
consciencs doe accuse vs, and our sinnes
witness agaynst vs, and wee know that
thou art an vpright iudge, which doest
not iustifie the sinners and wicked men,
but punishest the faulces of all such as
transgresse thy commaundements. Yet
most merciful father, since it hath pleased
thee to command vs to call on thee in all
our troubles and aduersities, promising

even then to helpe ⁱⁿ ~~at~~ ^{eaching} ~~eaching~~.
selues (as it were) ^{is}, when we feele our
and desperation: ~~Followed~~ ^{Followed} by of death
all worldly confidence, afterly renounce
neraigne bountie, as our onely ^{to thy} ~~thy~~ ^{son} ~~son~~ ^{and} ~~and~~
refuge, beseeching thee not to call to
membrance our manifold sinnes and
wickednesse, whereby we continually
prouoke thy wrath and indignation a-
gainst vs, neither our negligence and un-
kindnesse, which haue neither worthily
esteemed, nor in our liues sufficiently ex-
pressed the sweete comfort of thy Gospel
reuealed vnto vs, but rather to accept
the obedience and death of thy sonne Je-
sus Christ, who by offering by his bodie
in Sacrifice once for all, hath made a suf-
ficient recompence for all our sinnes.
Haue mercy therefore vpon vs, O Lord,
and forgine vs our offences. Teach vs
by thy holy spirite, that we may rightes-
ly weigh them, and earnestly repent for
the same: & so much the rather, O Lord,
because that the reprobate, and such as
thou hast forsaken, cannot prayse thee,
nor call vpon thy name: but the repen-
ting heart, the sorrowfull minde, the
conscience oppressed, hungering and thirst-
ing for thy grace, shall neuer let forth
thy prayse and glory. And albeit we bee
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A prayer for the Euening.

but wormes and dust, yet thou art our
Creatour, and wee bee the worke of thy
handes, yea, thou art our father, and we
thy children: thou art our shepheard,
and wee thy flocke: thou art our rebee-
mer, and we thy people whom thou hast
bought: thou art our God, and wee thine
inheritance. Correct vs not therefore in
thine anger, O Lord, neither according to
our desertis punish vs, but mercifully
chastise vs with a fatherly affection, that
all the world may know that at what
time soeuer a sinner doeth repent him of
his sinne from the bottome of his heart,
thou wilt put away his wickednesse out
of thy remembrance, as thou hast promi-
sed by thine holy Prophet.

Finally, forasmuch as it hath pleased
thee to make the night for man to rest in,
as thou hast ordained him the day to
travaile in: grant, O deare Father, that
wee may so take our bodily rest, that
our soules may continually watch for
the time that our Lord Iesus Christ shall
appeare for our deliuerance out of this
mortal life, and in the meane season,
that we, not overcome by any fantasies,
dreames, or other temptations, may
fully set our mindes vpon thee, loue
thee, feare thee, and rest in thee: further

A prayer for the Euening.

more that our sleepe bee not excessive or
ouer much, after the vnSATiable desires of
our flesh, but onely sufficient to content
our weake nature, that we may bee the
better disposed to liue in godly con-
uersation, to the glory of thy
holp name, and profite
of our brethren.

FINIS.



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The Psalmes of Dauid.

Beatus vir. Psal.i.



Blessed is the man that hath
not walked in the counsel of
the vngodly, nor stand in
the way of sinners : and
hath not sit in the seate of
the scornfull.

Morn
prayer

2 But his delight is in the lawe of the
Lord : & in his law will he exercise him-
selfe day and night.

3 And he shall be like a tree planted by
the waters side: that wil bying forth his
fruite in due season.

4 His lease also shal not wither: & looke
whatsoever he doeth, it shal prosper.

5 As for the vngodly, it is not so with
them : but they are like the chaffe which
the wind scattreth away from the face of
the earth.

6 Therefore the vngodly shall not be a-
ble to stand in the iudgement: neither the
sinners in the congregation of the righ-
teous.

7 But the Lorde knoweth the way of

C. iii.

the

the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes. Psal. ii.

Why do ye heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The kings of the earth stand by, and the rulers take counsel together: against the Lord, and against his anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen, shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and bere them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hill of Sion.

7 I wil preach the law, wherof the Lord hath sayd vnto me: Thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the very termmost parts of the earth for thy possession.

9 Thou shalt bryse them with a rod of iron: and breake them in pieces like a Potters vessel.

10 Be wise now therefore, O ye kings: be

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Moneth. The i. day.

be learned ye that are iudges of þ earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne least he be angry, & so ye perish from þ right way: if his wrath be kindled (yea but a litle) blessed are they that put their trust in him.

Domine quid. Psal.iii.

Lord how are they encreased that trouble mee: many are they that rise against me.

2 Many one there bee that say of my soule: there is no helpe for him in his God.

3 But thou, O Lorde art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lorde with my voyce: & he heard me out of his holy hill.

5 I laid me down and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set theselues against me round about.

7 Up Lord and help me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum

Cum inuocarem. Psal. iiii.

HEare me when I call, O God of my
righteousnesse: for thou hast set mee
at libertie when I was in trouble, haue
mercy vpon mee, and hearken vnto my
prayer.

2 O ye sonnes of men, how long wil ye
blaspheme mine honour: and haue such
pleasure in vanitie, & seeke after leasing?

3 Know this also, that the Lord hath cho-
sen to himselfe the man that is godly: whi
I call vpon the Lord he wil heare me.

4 Stand in awe & sinne not: commune
with your own heart, and in your cham-
ber, and be still.

5 Offer the sacrifice of righteousness: and
put your trust in the Lord.

6 There bee many that say: Who wil
shew vs any good?

7 Lord lift thou vp: the light of thy coun-
tenance vpon vs.

8 Thou hast put gladnes in my heart:
since the time that their corne and wine
and oile increased.

9 I will lay me downe in peace, and take
my rest: for it is thou Lord onely that
makest me dwell in safetie.

Verba mea auribus. Psal. v.

Ponder my wordes, O Lord: consider
my meditation.

Moneth, The i day.

2 O hearken thou vnto the voyce of my calling, my king and my God : for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and wil looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwel with thee.

5 Such as bee foolish shall not stand in thy sight : for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing : the Lorde will abhoire both the bloodthirstie and deceitful man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie : and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord in thy righteousness, because of mine enemies: make thy way plaine befoze my face.

9 For there is no faithfulness in his mouth: their inward parts are verp wickednes.

10 Their throate is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginati-
ons : cast them out in the multitude of
their

their ungodlinesse, for they haue rebelled
against thee.

12 And let all them that put their trust
in thee, reioyce: they shall euer be giuing
of thanks, because thou defendest them,
they that loue thy name shall be ioyfull in
thee.

13 For thou Lord wilt giue thy blessing
vnto the righteous: and with thy fauour-
able kindnesse wilt thou defend him as
with a shield.

Domine ne in furore. Psal. vi.

Euening
prayer.

O Lord rebuke mee not in thine indigni-
tation: neither chasten me in thy dis-
pleasure.

2 Haue mercy vpon me, O Lord, for I
am weak: O Lord heale me for my bones
are vexed.

3 My soule is also sore troubled: but Lord
how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my
soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee:
and who wil giue thee thanks in the pit?

6 I am wearie of my groning, euery
night wash I my bed: & water my couch
with my teares.

7 My beautie is gone for very trouble:
and woyn away because of mine ene-
mies.

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8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded and soze vered: they shall be turned backe and put to shame suddenly.

Domine Deus meus. Psal. vii.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Least he deuoure my soule like a Lion, & teare it in pieces: whyles there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in mine hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, & lift vp thy selfe: because of the indignation of mine enemies, arise vp for mee in the iudgement that thou hast commanded.

Moneth. The i.day.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence wiche me, O Lord : according to my righteasnesse, and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end : but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

11 My helpe commeth of God : which preserveth them that are true of heart.

12 God is a righteous iudge, strong and patient : & God is prouoked every day.

13 If a man will not turne, he will whet his sword : hee hath bent his bowe, and made it readie.

14 He hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutors.

15 Behold he travaileth with mischief: he hath conceived sorrow, & brought forth vngodlines.

16 He hath grauen and digged vp a pit : and is fallen himselfe into the destruction that he made for other.

17 For his travell shall come upon his owne head : and his wickednes shall fall upon his owne pate,

double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue sayd, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortles troubles sake of the needy: & because of the deep sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set him at rest.

7 The wordes of the Loyde are pure wordes: euen as the silver which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walke on euery side: when they are exalted, the childre of men are put to rebuke.

Vsquequo Domine. Psal. xiiij.

How long wilt thou forget mee (O Loyde) for ever: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, & be so vexed in my heart: how long shall mine enemies triumph ouer me?

D d. iij.

3 Consider

3 Consider and heare me, O Lorde my
God: lighten mine eyes that I sleepe not
in death.

4 Lest mine enemy say I haue preuailed
against him: for if I be cast downe, they
that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my
heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath
dealt so lovingly with me: yea, I wil praise
the name of the Lord, most highest.

Dixit insipiens. Psal. xliii.

The foole hath said in his heart: There
is no God.

2 They are corrupt and become abomi-
nable in their dooings: there is none
that doeth good, (no not one.)

3 The Lord looked downe from heauen
vpon the children of men: to see if there
were any that would vnderstand and
seeke after God.

4 But they are all gone out of the way,
they are altogether become abominable:
there is none that doth good, no not one.

5 Their throat is an open sepulchre, with
their tongues haue they deceiued: the
poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and
bitternesse: their feete are swift to shed
blood.

7 Destruction

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7 Destruction & unhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was :) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shalbe glad.

Domine quis habitabit. Psal. xv.

Lord, who shall dwell in thy tabernacle? Morning
Let: or who shall rest vpon thy holy hill? prayer.

2 Euen he that leadeth an vncorrupt life: and doth the thing which is right, & speaketh the truth from his heart.

3 Hee that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slandered his neighbors.

4 He that setteth not by himselfe, but is lowly in his own eyes: and maketh much of them that feare the Lord.

D d. iiii.

5 He

5 He that sweareth vnto his neighbour
and disappoynteth him not : though it
were to his owne hinderance.

6 He that hath not giuen his money vpon
vsurie : nor taken reward agaynst the
innocent.

7 Who so doeth these things: shal neuer
fall.

Conserua me. Psal. xvi.

Preserue me, O God: for in thee haue I
put my trust.

2 O my soule, thou hast sayd vnto the
Lorde : thou art my God, my goods are
nothing vnto thee.

3 All my delight is vpon the saints that
are in the earth : and vpon such as excell
in vertue.

4 But they that run after another god :
shall haue great trouble.

5 Their drinke offrings of blood will I
not offer : neither make mention of their
names within my lips.

6 The Lorde himselfe is the portion of
mine inheritance, & of my cup: thou shalt
maintaine my lot.

7 The lot is fallen vnto mee in a faire
ground : yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee
warning : my reins also chasten mee in
the night season.

9 I haue set God alway befoze mee: for
he is on my right hand, therefore I shall
not fall.

10 Wherefoze my heart was glad, and
my glozp reioyced: my flesh also shall rest
in hope.

11 For why? thou shalt not leaue my
soule in hel: neither shalt thou suffer thine
holp one to see corruption.

12 Thou shalt shew me the path of life,
in thy presence is the fulnesse of ioy: and
at thy right hand there is pleasure for e-
uermore.

Exaudi Domine iusticiam. Psal. xvii.

Hear the right, O lord, consider my
complaint: & hearken vnto my pray-
er, that goeth not out of fained lips.

2 Let my sentence come forth from thy
presence: & let thine eyes looke vpon the
thing that is equall.

3 Thou hast proued and visited mine
heart in the night season, thou hast tried
me, and shalt find no wickednesse in mee:
for I am utterly purposed & my mouth
shall not offend.

4 Because of mens works that are done
against the wordes of my lips: I haue
kept me from the wapes of the destroyer.

5 Hold thou vp my going in & paces:
that my footesteps slip not.

Moneth. The iii. day.

6 I haue called vpon thee, O God, for
thou shalt heare me: incline thine care to
me, and hearken vnto my words.

7 Shew thy marueilous louing kinde-
nesse, thou that art the Saniour of them
that put their trust in thee: from such
as resist thy right hand.

8 Keepe me as the apple of an eye: hide
me vnder the shadow of thy wings.

9 From the vngodly that trouble me:
mine enemies compass me round about
to take away my soule.

10 They are inclosed in their owne fat:
and their mouth speaketh proud things.

11 They lie waiting in our way on ones
side: turning their eyes downe to the
ground.

12 Like as a Lion that is greedie of his
prey: and as it were a Lions whelpes lur-
king in secret places.

13 O Lord, disappoynt him, & cast him
downe: deliuer my soule from the vngod-
ly, which is a sword of thine.

14 From the men of thy hand, O Lord,
fro the men I say & from the euil world:
which haue their portio in this life, whose
bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and
leaueth the rest of their substance for their
babes.

getteth him into his net.

11 He falleth downe, and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaynes.

12 He hath sayd in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while hee doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou maiest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodliness, and thou shalt find none.

18 The Lord is king for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare harkeneth thereto.

20 To helpe the fatherles and poore vnto their right: that the man of the earth be no more exalted against them.

¶ D. it.

In

In Domino confido. Psal.xi.

In the Lord put I my trust: how say ye
then to my soule, that she should flie as
a bird vnto the hill?

2 For loe, the vngodly bend their bow,
and make readie their arrowes within
the quiver: that they may priuily shoote
at them which are true of heart.

3 For the foundations will be cast down:
and what hath the righteous done?

4 The Lord is in his holy Temple: the
Lords seate is in heauen.

5 His eyes consider the poore: and his
eyelids trieth the children of men.

6 The Lord alloweth the righteous: but
the vngodly and him that delighteth in
wickednesse doeth his soule abhorre.

7 Vpon the vngodly he shal rain snares,
fire, and bymstone, stoyne, and tempest:
this shall be their portion to drinke.

8 For the righteous Lord loueth righte-
ousnesse: his countenance will behold
the thing that is iust.

Saluum me fac. Psal. xii.

Euening
prayer.

Help me, Lord, for there is not one
fegedly man left: for the faithfull are
minished fro among the children of men.

2 They talke of baurie euery one with
his neighbour: they doe but flatter with
their lippes, and dissemble with their
double

of libertie: he brought me forth, even because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to þe cleannes of my hands shal he recompense me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: & will not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my handes in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou shalt also light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an hoste of men: and with the helpe of my God I shall

shal leape ouer the wall.

30 The way of **G D D** is an undefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is **G D**, but the Lord: or who hath any strength except our **G D**?

32 It is **G D D** that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feete like Harts feete: and setteth me vp on high.

34 He teacheth my handes to fight: and mine armes shall be as euen a bowe of Steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, & thy louing correction shall make me great.

36 Thou shalt make roome enough vnder me for to go: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither wil I turn againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou

Moneth. The iii. day.

16 But as for me, I will behold thy presence in righteousness: & when I awake
vp after thy likenesse, I shall bee satisfied
with it.

Diligam te. Psal. xviii.

I Will loue thee, (O Lord) my strength, Evening
I the Lord is my strong rocke, and my defence prayer.
fence: my sauour, my God & my might,
in whom I wil trust, my buckler, & horn
also of my saluation, and my refuge.

2 I will call vpon the Lord, which is
woorthie to be praised: so shall I be safe
from mine enemies.

3 The sorrowes of death compassed me:
& the overflowings of vngodlines made
me afraid.

4 The paines of hell came about mee:
the snares of death ouertooke me.

5 In my trouble I will call vpon the
Lord: and complaine vnto my God.

6 So shall he heare my voice out of his
holy Temple: and my complaint shall
come before him, it shall enter euen into
his eares.

7 The earth trembled and quaked: the
very foundations also of the hills shooke
& were remoued because he was wroth.

8 There went a smoke out of his presence:
and a consuming fire out of his
mouth, so that coales were kindled at it.

9 He

Moneth. Theiii.day.

9 He bowed the heavens also and came
downe: and it was darke vnder his feet.

10 Hee rode vpon the Cherubims and
did flie: hee came flying vpon the wings
of the wind.

11 He made darkenesse his secret place:
his pavilion round about him, with darke
water and thicke clouds to couer him.

12 At the brightnesse of his presence, his
cloudes remoued: hailestones and coales
of fire.

13 The Lord also thundred out of heauen,
and the highest gaue his thunder: hailes
stones and coales of fire.

14 Hee sent out his arrowes and scatte-
red them: he cast forth lightnings, and
destroyed them.

15 The springs of water were seene, and
the foundations of þ round world were
discovered at thy chiding, O Lord: at the
blasting of the breath of thy displeasure.

16 He shal send downe from the high to
fetch me: and shal take me out of many
waters.

17 He shal deliuer me from my strongest
emie, and from them that hate mee:
for they are too mightie for me.

18 They persecuted me in the day of my
trouble: but the Lord was my upholder.

19 He brought me forth also into a place
of

Moneth. Thei day.

18 I wil giue thanks vnto the Lord according to his righteousness: & wil praise the name of the Lord the most high.

Domine Dominus. Psal.viii.

O Lord our governour, how excellent is thy name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest kill the euemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory & worship.

6 Thou madest him to haue dominion of thy works of thy handes: & thou hast put all things in subiection vnder his feete.

7 All sheepe and Oxen; yea, & the beasts of the field.

8 The fowles of the aire, and the fishes of the sea: and whatsoeuer walketh thou row the pathes of the seas.

9 O Lord our governour: how excellent is thy name in all the world?

Con.

Moneth. The ii. day.

Confitebortibi. Psal.ix.

Morning
prayer,

I Will giue thanks vnto thee, O Lord,
with my whole heart: I wil speake of
all thy marueilous works.

2 I wil be glad and reioyce in thee: yea,
my songs will I make of thy name, O
thou most highest.

3 While mine enemies are driven back:
they shall fall and perish at thy presence.

4 For thou hast mainteined my right, &
my cause: thou art set in the throne that
iudgeth right.

5 Thou hast rebuked the Heathen, and
destroyed the vngodly: thou hast put out
their name for euer and euer.

6 O thou enemy, destructions are come
to a perpetuall ende: euen as the cities
which thou hast destroyed, their memorie
all is perished with them.

7 But the Lord shall endure for euer:
he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righte-
ousnes: and minister true iudgement vnto
the people.

9 The Lord also wil be a defence for the
oppressed: euen a refuge in due time of
trouble.

10 And they that know thy name, will
put their trust in thee: for thou Lord hast
newe

neuer failed them that seeke thee.

11 O prayse the Lord which dwelleth in Sion: shew the people of his doings.

12 For when hee maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of thee that hate me: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the work of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for ever.

19 O Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselves to be but men,

Vt quid Domine. Psal. x.

Why standest thou so farre off (O
Lorde :) and hidest thy face in the
needfull time of trouble ?

2 The vngodly for his owne lust doeth
persecute þe poore: let them be taken in the
crafty wiliness that they haue imagined.

3 For the vngodly hath made boast of
his owne hearts desire : & speaketh good
of the couetous, whom God abhorreth.

4 The vngodly is so proud, that he car-
reth not for God : neither is God in all
his thoughts.

5 His wapes are alway grievous : thy
iudgements are far about out of his sight,
and therefore desiethe he all his enemies.

6 For he hath said in his heart, Tush, I
shall neuer bee cast downe : there shall no
harmed happen vnto me.

7 His mouth is full of cursing, deceite,
and fraud: vnder his tongue is vngodli-
nesse and vauitie.

8 He sitteth lurking in the theemish cor-
ners of the streets: and proudly in his lur-
king dennes doeth he murder the inno-
cent, his eyes are set against the poore.

9 For he lieth waiting secretly, enen as
a lion lurketh he in his den: that he may
rauish the poore.

10 He doeth rauish the poore : when he
getteth

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40 Thou hast made mine enemies also
to turne their backs vpon me: & I shall
destrop them that hate me.

41 They shall cry, but there shalbe none
to helpe them: yea, euen vnto the Lord
shal they cry, but he shal not heare them.

42 I wil beat them as small as the dust
before the wind: I will cast them out as
the clay in the streets.

43 Thou shalt deliuer me from the stris-
ings of the people: and thou shalt make
me head of the heathen.

44 All people whom I haue not knowen:
shall serue me.

45 As soone as they heare of mee, they
shall obey mee: but the strange children
shal dissemble with me.

46 The strange children shal faile: and be
afraid out of their prisons.

47 The Lord liueth, and blessed bee my
strong helper: and praised be the God of
my saluation.

48 Euen the God which seeth that I be
auenged: and subdueth the people vnto
me.

49 It is he that deliuereth me from my
(cruel) enemies, and setteth me vp aboue
mine aduersaries: thou shalt rid me from
the wicked man.

50 For this cause will I giue thanks
vnto

Moneth. The Monday.

unto thee (O Lord) among the Gentiles:
and sing praises unto thy name.
51 Great prosperitie giueth he unto his
king: and sheweth louing kindnesse vnto
Dauid his anointed, and vnto his seed for
euermore.

Coeli enarrant. Psal. xix.

Morning
prayer.

The heauens declare the glory of God:
and the firmament sheweth his hand
die worke.

2 One day telleth another: & one night
certifieth another.

3 There is neither speech nor language:
but their voices are heard among them.

4 Their sound is gone out into all lands:
and their wordes into the endes of the
world.

5 In them hath he set a Tabernacle for
the Sunne: which cometh forth as a cent
bridegrome out of his chamber, and re

ioyeth as a Giant to run his course.

6 It goeth forth from the uttermost
part of the heauen, & runneth about vnto
the end of it againe: and there is nothing
hid from the heate thereof.

7 The lawe of the Lord is an undefiled
law, conuerting the soule: the testimonie
of the Lord is sure, and giueth wisdom
vnto the simple.

8 The stre

Moneth. The iiii. day.

8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The feare of the Lord is cleane, & endureth for ever: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, the much fine gold: sweeter also then honny, and the honny combe.

11 Moreouer by them is thy seruante taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy seruante also from presumptuous sinnes, least they get the dominion ouer me: so shal I be undefiled, and mine conscience be cleansed from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be (alway) acceptable in thy sight.
O Lord: my strength, and my redceer nothingher.

Exaudiat Dominus. Psal. xx.

Undefiled He Lord heare thee in the day of trouble: the name of the God of Jacob send thee.

Send thee helpe from the Sanctuary:

8 The strength thee out of Sion.

Eccl. i.

3 Res

Moneth. The iiii. day.

3 Remember all thy offerings: & accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Nowe know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the whole some strength of his right hand.

7 Some put their trust in charrets, and some in hories: but we wil remember the Name of the Lord our God.

8 They are brought downe & fallen: but we are risen and stand vpight.

9 Save Lord and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Psal. xxi.

The king shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with thy blessings of goodnes: & shalt set a crown of pure gold vpon his head.

4 He asked life of thee, and thou gave

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Moneth. Theiiii. day.

him a long life : euen for euer and euer.

5 His honour is great in thy saluation: gloyp and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt higheſt, he ſhal not miſcarie.

8 All thine enemies ſhal feele thine hand: thy right hand ſhall finde out them that hate thee.

9 Thou ſhalt make them like a fierie oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, & the fire ſhall conſume them.

10 Their fruit ſhalt thou roote out of the earth: and their ſeede from among the children of men.

11 For they intended miſchiefe againſt thee: and imagined ſuch a deuice as they are not able to perſorme.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bowe ſhalt thou make readie agaynſt the face of them.

13 Bee thou exalted Lord in thine owne ſtrength: ſo will we ſing and playſe thy power.

Ec. ii.

Deus

Mon eth. The iiii. day.

Deus Deus meus. Psal.xxii.

Euening
prayer.

M^p God my God (looke vpon mee)
why hast thou forsaken me: and art
so farre from my health, and from the
woyds of my complaint?

2 O my God, I cry in the day time, but
thou hearest not: and in the night season
also I take no rest.

3 And thou continuest help: O thou
worship of Israel.

4 Our fathers hoped in thee: they
trusted in thee, and thou diddest deliuer
them.

5 They called vpon thee, and were hol-
pen: they put their trust in thee, & were
not confounded.

6 But as for me, I am a worme, and no
man: a very scorne of men, and the out-
cast of the people.

7 All they that see me, laugh me to scorne:
they shoote out their lips, and shake their
head, saying,

8 He trusted in God, that he would deli-
uer him: let him deliuer him, if he will
haue him.

9 But thou art he that tooke me out of
my mothers wombe: thou wast my
hope when I hanged yet vpon my mo-
thers breasts.

10 I haue bene left vnto thee euer since

20 Del
darling

Moneth. The iiii. day.

I was boine: thou art my God, euen
from my mothers wombe.

11 I go not from me, for trouble is hard
at hand: and there is none to helpe me.

12 Many Oxen are come about me: fat
bulles of Basan close me in on euery side.

13 They gape vpon mee with their
mouthes: as it were a raiuing and roa-
ring Lion.

14 I am powzed out like water; and all
my bones are out of ioint: my heart also
in the mids of my body is euen like mel-
ting ware.

15 My strength is dried vp like a pot-
sheard, and my tongue cleaueth to my
gummes: and thou shalt bring mee into
the dust of death.

16 For (many) dogs are come about me:
and the counsell of the wicked laieth siege
against me.

17 They pearced my hands & my feete,
I may tell all my bones: they stand sta-
ring and looking vpon me.

18 They part my garments among the:
and cast lots vpon my vesture.

19 But bee not thou farre from mee, O
Lorde: thou art my succour, haste thee to
helpe me.

20 Deliuer my soule from the sword: my
darling from the power of the dog.

Moneth. The iii. day.

21 Save me from the Lions mouth: thou
hast heard me also frō among the hornes
of the Unicornes.

22 I wil declare thy name vnto my bres
thren: in the midst of the congregation
will I praise thee.

23 O praise the Lord ye that feare him:
magnifie him all ye of the seed of Jacob,
and feare him all ye seed of Israel.

24 For he hath not despised nor abhors
ed the lowe estate of the poore, hee hath
not hid his face from him: but when hee
called vnto him, he heard him.

25 My praise is of thee in the great con
gregation: my bowes will I perforce
in the sight of them that feare him.

26 The poore shall eate and be satisfied:
they that seeke after the Lord, shall praise
him, your heart shall lue for ever.

27 All the ends of the world shal remem
ber themselves, and bee turned vnto the
Lord: and all the kinreds of the nations
shall worship before him.

28 For the kingdom is the Lordes: and
he is the gouerner among the people.

29 All such as be fat vpon earth: haue
eaten and worshipped.

30 All they that goe downe into the dust
shall kneele before him: and no man hath
quickenened his owne soule.

Moneth. The v. day.

31 My seed shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousness: vnto a people that shall be bozne, whom the Lord hath made.

Dominus regit me. Psal. xxiii.

The Lord is my shepheard: therefore can I lacke nothing.

2 He shall feed me in a greene pasture: and lead me forth besides the waters of comfort.

3 He shall conuert my soule: and bring me forth in the pathes of righteousness for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. xxiiii.

The earth is the Lordes, and all that Morning therein is: the compasse of the world, prayer.

C. liii.

and

Moneth. The v.day.

and they that dwell therein.

2 For he hath founded it vpon the seas :
and prepared it vpon the floods.

3 Who shall ascend into the hill of the
Lorde: or who shall rise vp in his holy
place?

4 Euen he that hath cleane hands, and
a pure heart: and that hath not liſt by
his mind vnto vanitie, nor ſwoyne to de-
ceiue his neighbour.

5 He ſhall receiue the bleſſing from the
Lorde: and righteouſneſſe from the God
of his ſaluation.

6 This is the generation of them that
ſeek him: euen of them that ſeek thy
face, O Iakob

7 Liſt vp your heads, O ye gates, and be
ye liſt vp ye everlaſting doores: and the
king of glory ſhall come in.

8 Who is the king of glory: it is the Lorde
ſtrong and mighty, euen the Lorde mighty
in battel.

9 Liſt vp your heads, O ye gates, and be
ye liſt vp ye everlaſting doores: and the
king of glory ſhall come in.

10 Who is the king of glory: euen the
Lorde of hoſtes, he is the king of glory.

Ad te Domine. Plal. xxv.

Vnto thee O Lorde will I liſt vp my
ſoule, my God, I haue put my truſt
in

Moneth. The v. day.

in thee: **O** let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, **O** Lord: & teach me thy pathes.

4 Lead mee forth in thy trueth, & learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Cal to remembrance, **O** Lord, thy tender mercies: & thy louing kindnes which hath bene euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercies thinke vpon me (**O** Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore wil he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercy and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy Names sake, **O** Lord: bee mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he

Moneth. The v.day.

he shall choole.

12 His soule shall dwell at ease: and his seed shall inherite the land.

13 The secret of the Lord is among them that feare him: and he wil shew them his couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate & in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgine me all my sinne.

18 Consider mine enemies how many they are: & they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse & righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. xxvi.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord, therefore shal I not fall.

2 Examine

Moneth. The v. day.

2 Examine me, O Lord, and p[ro]oue me:
trie out my reines and my heart.

3 For thy louing kindnesse is euer be-
fore mine eyes: and I will walke in thy
trueth.

4 I haue not dwelt with vaine persons:
neither will I haue fellowship with the
deceitfull.

5 I haue hated the congregation of the
wicked: I will not sit among the vngodly.

6 I will wash my handes in innocencie,
O Lord: and so will I goe to thine altar.

7 That I map shew the voice of thanks
giuing: and tell of all thy wonderous
works.

8 O Lord, I haue loved the habitation of
thy house: and the place where thine ho-
nour dwelleth.

9 O shut not vp my soule with the sin-
ners: nor my life with the bloodthirstie.

10 In whose hands is wickednesse: and
their right hands are full of gifts.

11 But as for mee, I will walke im-
mortally: O Lord deliuer me, and be mercie
full vnto me.

12 My foote standeth right: I wil praise
the Lord in the congregations.

Dominus illuminatio. Psal. xxvii.

The Lord is my light and my saluatio. Euening
on, whom then shal I feare: the Lord prayer.

is the strength of my life, of whom then shall I be afraid?

2 When the wicked (even mine enemies and my foes) came upon mee to eate by my flesh: they stumbled and fell.

3 Though an hoste of men were layd against me, yet shall not mine heart bee afraid: and though there rose by warre against me, yet wil I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: even that I may dwell in his house of the Lord all the dayes of my life, to beholde the faire beautie of the Lord, and to visite his temple.

5 For in the time of trouble he shall hide me in his tabernacle: pea, in the secret place of his dwelling shal he hide me, and set me by upon a rocke of stone.

6 And now he shall he lift by mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voice, O Lord, when I cry vnto thee: haue mercy vpon mee, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 Hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: & leade me in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wong.

15 I should bitterly haue fainted: but that I beleene verily to see the goodnes of the Lord in the land of the liuing.

16 O tarp thou the Lordes leasure: bee strong, and he shal comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. xxviii.

Vnto thee will I cry, O Lord, my strength: thinke no scorne of me, least if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I cry vnto thee: when I hold vp my hands towards the mercy seat of thy holy Temple.

3 O plucke mee not away (neither destrop mee) with the vngodly and wicked doers:

doers : which speake friendly to their neighbours , but imagine mischief in their hearts.

4 Reward the according to their deeds : and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he breake them downe and not build them vp.

7 Praised be the Lord: for he hath heard the voyce of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped : therefore my heart daunceth for ioy, and in my song wil I praise him.

9 The Lord is my strength : and hee is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance : feed them, and set them vp for euer.

Afferte Domingo. Psal.xxix.

Bring vnto y Lord (O ye mighty) bring your grannes vnto the Lord : ascribe vnto the Lord worship and strength.

2 Giue the Lord the honor due vnto his name: worship the Lord to holly worship.

3 At

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made the also to skip like a Calf: Libanus also and Syzion like a pong Dove.

7 The voyce of the Lord denideth the flames of fire, the voyce of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadis.

8 The voyce of the Lord maketh the bindes to bring forth pong, and discovereth the thicke bushes: in his Temple doeth every man speake of his honour.

9 The Lord sitteth above the water floods: and the Lord remaineth a king for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabote Domine. Psal. xxx.

I will magnifie thee, O Lord, for thou Morning hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and

and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing psalmes vnto the Lord (O ye Saints of his :) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but þe twinkling of an eye, and in his pleasure is life: heauines may endure for a night, but ioy cometh in the morning.

6 And in my prosperitie I sayd, I shall neuer bee remooued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face (from me :) and I was troubled.

8 Then I cried vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shal the dust giue thanks vnto thee: or shal it declare thy trueth?

11 Heare O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God I will giue thanks vnto thee for euer.

Moneth. The vi. day.

In te Domine speravi. Psal. xxxi.

In thee, O Lord, haue I put my trust:
I let me neuer bee put to confusion, be-
lieuer me in thy righteousness.

2 Bowe downe thine eare to me: make
hast to deliuer me.

3 And be thou my strong rocke, and the
house of defence: that thou mapest saue
me.

4 For thou art my strong rocke, and my
castle: be thou also my guide, and lead me
for thy names sake.

5 Drawe mee out of the net that they
haue laid pyntly for me: for thou art my
strength.

6 Into thy hands I commend my spir-
it: for thou hast redeemed me, O Lord,
thou God of trueth.

7 I haue hated them that hold of super-
stitious vanities: and my trust hath bene
in the Lord.

8 I will be glad & reioyce in thy mercy:
for thou hast considered my trouble, and
hast knowen my soule in aduersities.

9 Thou hast not shut me vp into þ hand
of the enemy: but hast set my feete in a
large roome.

10 Haue mercy vpon mee, O Lord, for
I am in trouble: and mine eye is confus-
med for very heavinesse, yea, my soule
Xf and

and my body.

11 For my life is wahren old with heauynesse: and my peeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but especially among my neighbors: & they of mine acquaintance were afraid of me, & they that did see me without, conuicted themselves from me.

14 I am cleane forgotten as a dead man out of mind: I am become like a broken vessell.

15 For I haue heard þ blasphemyp of the multitude: and feare is on euery side, while they conspire together against me, & take their counsel to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: & from them that persecute me.

18 Shew thy seruaunt the light of thy countenance: and saue mee for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confussion, and be put to silence in the graue.

20 Let the lying lips bee put to silence :
which cruelly, disdainfully, and despites
full speake against the righteous.

21 O howe plentiful is thy goodnesse,
which thou hast layd vp for them that
feare thee : and that thou hast prepared
for them that put their trust in thee, euen
befoze the sonnes of men.

22 Thou shalt hide them pryncip by thine
owne presence, from the prouoking of all
men: thou shalt keep them secretly in thy
tabernacle from the strife of tongues.

23 Thankes be to the Lord : for he hath
shewed me maruelous great kindnesse in
a strong citie.

24 And when I made haste, I sayd, I
am cast out of the sight of thine eyes.

25 Neuerthelesse thou heardst the voyce
of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his Saints: for
the Lord preserveth them that are faith-
ful, and plenteously rewardeth the proud
doer.

27 Be strong, and he shal stablish your
heart : all ye that put your trust in the
Lord.

Beati quorum. Psalm. xxxii.

Blessed is hee whose vnrightheousnesse
is forgiven : and whose sinne is co-
uered,

Evening
Prayer.

2 Blessed is the man vnto whom the
Lorde imputeth no sinne: and in whose
spirite there is no guile.

3 For while I helde my tongue: my
bones consumed away through my dai-
ly complaining.

4 For thy hand is heauy vpon mee day
and night: and my mopsture is like the
drought in Sommer.

5 I will knowledge my sinne vnto thee:
& mine vnrighteousnes haue I not hid.

6 I said, I will confesse my sinnes vnto
the Lord: and so thou forgauest the wic-
kednes of my sinne.

7 For this shall euery one that is godly
make his prayer vnto thee in a time whē
thou maest be found: but in the great
water floods they shall not come nigh
him.

8 Thou art a place to hide mee in, thou
shalt preserve mee from trouble: thou
shalt compasse mee about with songs of
deliuerance.

9 I will informe thee, and teach thee in
the way wherein thou shalt goe: and I
will guide thee with my rie.

10 Be ye not like to Horse & Mule, which
haue no vnderstanding: whose mouthes
must bee holden with bit and bridle, least
they fall vpon thee.

Moneth. The vi. day.

11 Great plagues remaine for the vns
godly: but who so putteth his trust in
the Lord, mercie embraceth him on euery
side.

12 Be glad, O ye righteous, and reioyce
in the Lord: and be ioyfull all ye that are
true of heart.

Exultate iusti. Psal. xxxiii.

Reioyce in the Lord, O ye righteous:
for it becommeth well the iust to bee
thankfull.

2 Praise the Lord with Harpe: Sing
Psalmes vnto him with the Lute, and
instrument of ten strings.

3 Sing vnto the Lord a new song: sing
psalmes lustily (vnto him) with a good
courage.

4 For the word of the Lord is true: and
all his works are faithfull.

5 Hee loueth righteousness and iudges-
ment: the earth is full of the goodnesse of
the Lord.

6 By the word of the Lord were þ hea-
uens made: and all the hostes of them by
the breath of his mouth.

7 He gathereth þ waters of the Sea to-
gether, as it were vpon an heape: & laieth
by the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand
in awe of him all ye þ dwell in the world.

¶ f. iii.

9 For

Moneth. The vi.day.

9 For he spake, & it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to bee of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehoua: and blessed are the folk that he hath chosen to him to bee his inheritance.

13 The Lord looked down from heauen, and beheld all the children of men: from the habitation of his dwelling hee considereth all them that dwel in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their works.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty mā deliuered by much strength.

16 On horse is counted but a vaine thing to saue a man: neither shall he deliuer as ny man by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our

Moneth. The vi. day.

19 Our soule hath patiently taried for
the Lorde : for hee is our helpe and our
shield.

20 For our heart shal reioyce in him: be-
cause we haue hoped in his holy name.

21 Let thy mercifull kindnesse (O Lorde)
bee vpon vs: like as we doe put our trust
in thee.

Benedicam Domino. Psal. xxxiiij.

I wil allway giue thanks vnto the Lorde :
his praise shal euer be in my mouth.

2 My soule shall make her boast of the
Lorde: the humble shall heare thereof, and
be glad.

3 O praise the Lorde with me: and let vs
magnifie his name together.

4 I sought the Lorde and hee heard me :
pea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were
lightned: and their faces were not asha-
med.

6 Loee, the poore crieth, and the Lorde hea-
reth him: pea, & saueth him out of all his
troubles.

7 The Angel of the Lorde tarieth round
about them that feare him: and deliue-
reth them.

8 O taste and see how gracious the Lorde
is: blessed is he man that trusteth in him.

9 O feare y Lorde ye that be his Saints:

¶ f. iiii.

for

for they that feare him lacke nothing.

10 The Lions doe lacke & suffer hunger :
but they which seeke the Lord, shal want
no maner of thing that is good.

11 Come ye children & hearken vnto me:
I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue
and would faine see good dayes : keepe
thy tongue from euill, and thy lips that
they speake no guile.

13 Eschew euil, and do good: seeke peace,
and ensue it.

14 The eyes of the Lord are ouer the
righteous: and his eares are open vnto
their prayers.

15 The countenance of the Lord is against
them that do euil: to root out the remem-
brance of them from the earth.

16 The righteous cry, and the Lord heas-
reth them: and deliuereth them out of all
their troubles.

17 The Lord is nigh vnto them that are
of a contrite heart: and will saue such as
be of an humble spirit.

18 Great are the troubles of the rightes-
ous: but the Lord deliuereth him out of
all.

19 He keepeth all his bones: so that not
one of them is broken.

20 But misfortune shall slay the vngod:
lp:

Moneth. The vii. day.

1p: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica Domine. Psal. xxxv.

Plead thou my cause, O Lord, with the Morning
that strue with me: and fight thou as prayer.
gainst them that fight against me.

2 Lay hand vpon the shield and buckler:
and stand by to helpe me.

3 Bring forth the speare, & stop the way
against them that persecute me: say vnto
my soule, I am thy saluation.

4 Let them bee confounded, and put to
shame that seeke after my soule: let them
be turned backe, and brought to confu-
sion, that imagine mischief for me.

5 Let the be as the dust before the wind:
& the Angel of the Lord scattering them.

6 Let their way be darke and slipperie:
and let the Angel of the Lord persecute
them.

7 For they haue prauily layd their net to
destroy mee without a cause: yea, euen
without a cause haue they made a pit for
my soule.

8 Let a sudden destruction come vpon
him vnawares, and his net that hee hath
laid

last pynfully, catch himselfe: that hee may
fall into his owne mischiefe.

9 And my soule be ioyfull in the Lord:
it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is
like vnto thee, which deliuerest the poore
from him that is too strong for him: pea,
the poore and him that is in misery, from
him that spoileth him?

11 False witnessess did rise by: they layd
to my charge things that I knew not.

12 They rewarded me euil for good: to
the great discomfort of my soule.

13 Neuerthelesse, when they were sicke,
I put on sackcloth, and humbled my
soule with fasting: and my prayer shall
turne into mine owne boosome.

14 I behaued my selfe as though it had
bene my friend, or my brother: I went
heauy as one that mourneth for his
mother.

15 But in mine aduersitie they reioiced,
and gathered them together: pea, the very
abjects came together against me vn-
awares, making molwes at me, and ceas-
ed not.

16 With the flatterers were busie moe-
kers: which gnashed vpon me with their
teeth.

17 Lord how long wilt thou looke vpon
this

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Moneth. The vii. day.

this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Sic on thee, sic on thee, we salve it with our eyes.

22 This thou hast seene O Lord: holde not thy tongue then, go not farre fro me, O Lord.

23 Awake & stand vp to iudge my quarrell: anenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousness: and let them not trinniph ouer me.

25 Let the not say in their hearts, There, there, so would we haue it: neither let the say, We haue deuoured him.

26 Let them bee put to confussion and shame

shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be p Lord which hath pleasure in the prosperitie of his seruant.
28 And as for my tongue, it shall be talking of thy righteousness: & of thy praise all the day long.

Dixit iniustus. Psal. xxxvi.

My heart sheweth mee the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath lest off to behaue himselfe wisely, and to do good.

4 He imagineth mischief vpon his bed, and hath set himself in no good way: neither doeth hee abhorre any thing that is euil.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulness vnto the cloudes.

6 Thy righteousness standeth like the strong mountaines: thy iudgements are

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7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnes of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the Well of life: and in thy light shall we see light.

10 O continue forth thy louing kindness vnto them that know thee: and thy righteousness vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli amulari. Psal. xxxvij.

Forget not thy self, because of the vngods: **F**lip: neither bee thou enuious against the euil doers. Euening prayer.

2 For they shall soone be cut downe like the grasse: and bee withered euen as the greene herbe.

3 But thou thy trust in the Lord, and be doing good: dwell in the land, and be
risp

riſy thou ſhalt be ſed.

4 Delight thou in the Lord: and he ſhall
giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, and
put thy truſt in him: and he ſhall bring
to paſſe.

6 Hee ſhall make thy righteouſneſſe
cleare as the light: and thy iuſt dealing
the noone day.

7 Hold thee ſtil in the Lord, & abide pa-
tiently vpon him: but griene not thy ſelfe
at him whoſe way doeth proſper, againſt
the man that doeth after euill counſels.

8 Leaue off from wrath, and let goe diſ-
pleaſure: fret not thy ſelfe, els ſhalt thou
be moued to doe euil.

9 Wicked doers ſhal be rooted out: and
they that patiently abide the Lord, ſhall
ſhall inherite the land.

10 Yet a little while, & the vngodly ſhall
be cleane gone: thou ſhalt looke after his
place, and he ſhall be away.

11 But the meeke ſpirited ſhall poſſeſſe
the earth: & ſhall be reſreſhed in the mul-
titude of peace.

12 The vngodly ſeeketh counſell againſt
the iuſt: & gualſheth vpon him with his
reeth.

13 The Lord ſhall laugh him to ſcorne: for
he hath ſeene that his day is coming.

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14 The vngodly haue drawen out the sword, and haue bent their bowe: to cast downe the pooze and needp, & to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: & their bow shall be broken.

16 A final thing that the righteous hath: is better the great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord byholdeth the righteous.

18 The Lord knoweth the dares of the godly: and their inheritance shall endure for ever.

19 They shall not bee confounded in the perilous time: and in the dares of dearth they shall haue enough.

20 As for the vngodly, they shall perish, & the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull, and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though

24 Though he fall, he shall not be cast
way: for the Lord vpholdeth him with
his hand,

25 I haue bene pong, and now am old,
and yet saw I neuer the righteous forsake,
nor his seed begging their bread.

26 The righteous is euer mercifull, and
lendeth: and his seed is blessed.

27 Flee from euil, and do the thing that
is good: and dwell for euer more.

28 For the Lord loveth the thing that
is right: he forsaketh not his that be godly,
but they are preserved for euer.

29 The righteous shall be punished: and
for the seed of the vngodly it shall be re-
med out.

30 The righteous shall inherite the land
and dwell therein for euer.

31 The mouth of the righteous is ex-
ercised in wisdom: and his tongue will
talk of iudgement.

32 The law of his God is in his heart,
and his goings shall not slide.

33 The vngodly seeth the righteous: and
seeketh occasion to slay him.

34 The Lord will not leaue him in his
hand: nor condemne him when he is in-
ued.

35 Hope thou in the Lord, and keepe his
way, and he shall promote thee, that thou
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thalt possesse the land: when the vngodly
shal perish, thou shalt see it.

36 I my selfe haue seene the vngodly in
great power: and flourishing like a green
Bay tree.

37 And I went by, and lo, he was gone:
I sought him, but his place could no
where be found.

38 Keepe innocencie, and take heed vnto
the thing that is right: for that shal bring
a man peace at the last.

39 As for the transgressours they shall
perish together: & the end of the vngodly
is, they shalbe rooted out at the last.

40 But the saluation of the righteous
commeth of the Lord: which is also their
strength in the time of trouble.

41 And the Lord shal stand by them, and
saue them: he shal deliuer them from the
vngodly & shall saue them, because they
put their trust in him.

Domine ne in furore. Psal. xxxviii.

Put me not to rebuke (O Lord) in thine
anger: neither chasten me in thy heauy
displeasure.

2 For thine arrowes sticke fast in me:
and thy hand presseth me sore.

3 There is no health in my flesh, because
of thy displeasure: neither is there any
rest in my bones, by reason of my sinne.

4 For my wickedneses are gone ouer my head : and are like a soze burthen to heauie for me to beare.

5 My wounds stinke, and are corrupt : through my foolishnes.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loynes are filled with a soze disease : and there is no whole part in my body.

8 I am feeble & soze smitten: I haue rored for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire : and my groining is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble : and my kinsmen stood as farre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euil, talked of wickednes, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumb, which doeth not open his mouth.

14 I became euen as a man that heareth not : and in whose mouth are no reproofes.

reprooses.

15 For in thee O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heavinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorie for my sinne.

19 But mine enemies liue, & are mightie: and they that hate mee wrongfully, are many in number.

20 They also that reward euil for good, are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Hasten thee to helpe me: O Lord God my saluation.

Dixi, custodiam, Psal. xxxix.

I Sayd, I will take heed to my wayes: I that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bydle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen fro good words.

Eccl. ii.

but

but it was paine and grieve to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: & at the last I spake with my tongue.

5 Lord let me know mine ende, and the number of my dayes: that I may be certified how long I haue to line.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, and verely euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth by riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: tru-ly my hope is euen in thee.

9 Deliuere me from al mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine

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Moneth . The viii. day.

thyne eares consider my calling: hold not
thy peace at my teares.

14 For I am a stranger with thee, and a
soiourner: as all my fathers were.

15 O spare me a litle, that I may recover
my strength: befoze I goe hence, and bee
no moze seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he
lenclined vnto me, & heard my calling.

2 Hee brought me also out of the horrible
pit, out of the mire and clay: & set my feet
vpon the rocke, and ordered my goings.

3 And hee hath put a newe song in my
mouth: euen a thanksgiuing vnto our
God.

4 Many shal see it, and feare: and shall
put their trust in the Lord.

5 Blessed is the man that hath set his
hope in the Lord: & turned not vnto the
proud, and to such as go about with lies.

6 O Lord my God, great are thy won-
derous workes which thou hast done:
like as be also thy thoughts which are to
vsward, and yet there is no man that or-
dereth them vnto thee.

7 If I would declare them, and speake
of them: they should be moe then I am
able to expresse.

8 Sacrifice and meate offering thou
wouldest

Moneth. The viii. day.

wouldest not haue : but mine eares hast thou opened.

9 Burnt offerings & sacrifice for sinne hast thou not required: then said I, No, I some.

10 In the volume of the booke it is written of me, that I should fulfil thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousness in the great congregation: loe, I will not reframe my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept back thy louing mercie and trueth: from the great Congregation.

14 Withdrow not thou thy mercy from me, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer me: make haste (O Lord) to helpe me.

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Moneth. The viii. day.

17 Let them be ashamed and confounded together that seeke after my soule to destrōp it : let them be dīnen backward, and put to rebuke that wissh me euil.

18 Let them bee desolate and rewarded with shame, that say vnto me : Pise vpon thee, he vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluatiō, say alway, The Lord be praised.

20 As for me, I am poore & needie : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarping, O my God.

Beatus qui intelligit. Psal. xli.

Blessed is he that considereth the poore Euening prayer.
(and needie :) the Lord shall deliuer him in the tūne of trouble.

2 The Lord preserve him and keep him aliue, that he may be blessed vpon earth : and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he keth sicke vpon his bed: make thou all his bed in his sicknesse.

4 I sayd, Lord bee mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me: when shall he die, and his name perish?

G. int.

6 And

6 And if he come to see me, he speaketh
vanitie: & his heart conceiveth falshood
within himselfe, and when hee commeth
foorth he telleth it.

7 All mine enemies whisper together
against me: even against me do they ima-
gine this evil.

8 Let the sentence of guiltinesse proceed
against him: and now that he lieth, let
him rise vp no more.

9 Yea, even mine owne familiar friend
whom I trusted: which did also eate of
my bread, hath laid great wait for me.

10 But bee thou mercifull vnto mee, O
Lorde: raise thou me vp againe, and I
shall reward them.

11 By this I know thou fauourest me:
that mine enemy doeth not triumph as
gainst me.

12 And when I am in my health, thou
bpholdest me: and shalt set me before thy
face for ever.

13 Blessed bee the Lorde God of Israel:
world without end. Amen.

Quemadmodum, Psal. xlii.

Like as the Hart desireth the water
brooks: so longeth my soule after thee,
O God.

2 My soule is a thirst for God, yea, even
for the living God: when shall I come
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Moneth. The viii. day.

to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they daily say vnto me, Where is now thy God?

4 Nowe when I thinke thereupon, I pwayne out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of psalme and thanksgiving: among such as keepe holy day.

6 Why art thou so full of heavinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore I wil remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: & in the night season did I sing of him, and make my prayer vnto the God of my life.

11 I wil say vnto the God of my strength, Why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth
self

seth me ?

12 **W**hy bones are smitten asunder as,
with a sword : while mine enemies (that
trouble me) cast me in the teeth.

13 **N**amely, while they say daily vnto
me: Where is now thy God?

14 **W**hy art thou so vexed, O my soule: &
why art thou so disquieted within me?

15 **O** put thy trust in God: for I will yet
thanke him, which is the helpe of my
countenance, and my God.

Iudica me Deus. Psal. xliii.

Give sentence with me, O God, and
defend my cause against the vngodly
people: O deliuer me from the deceitfull
and wicked man.

2 **F**or thou art the God of my strength,
why hast thou put me from thee: & why
go I thus heauily, while the enemy op-
presseth me?

3 **O** send out thy light and thy trueth,
that they may lead me: and bring me vnto
thy holy hill, and to thy dwelling.

4 **A**nd that I may go vnto the altar of
God, euen vnto the God of my ioy and
gladnes: and vpon the harpe wil I giue
thanks vnto thee, O God my God.

5 **W**hy art thou so heauie, O my soule:
and why art thou so disquieted within
me?

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Moneth. Theix.day.

6 O put thy trust in God: for I will prae-
gise him thanks, which is the helpe of
my countenance, and my God.

Deus auribus. Psal.xliiii.

WE haue heard with our eares, O Morning
God, Our fathers haue told vs: prayer,

what thou hast done in their time of old.

2 How thou hast dyinen out the heathen
with thy hand, and planted them in: how
thou hast destroyed the nations, and cast
them out.

3 For they gate not the land in possession
through their owne sword: neither was
it their owne arme that helped them.

4 But thy right hand and thine arme,
and the light of thy countenance: because
thou hadst a sauiour vnto them.

5 Thou art my King, (O God:) send
helpe vnto Iacob.

6 Through thee wil we ouerthrow our
enemies: and in thy name will we tread
them vnder that rise vp against vs.

7 For I wil not trust in my bowe: it is
not my sword that shal helpe me.

8 But it is thou that sauest vs from our
enemies: and putteth them to confusion
that hate vs.

9 We make our boast of God all a day
long: and wil praise thy name for euer.

10 But now thou art farre off, and put-
test

Moneth. The ix. day.

test vs to confusion: and goest not forth
with our armies.

11 Thou makest vs to turne our backs
vpon our enemies: so that they which
hate vs spole our goods.

12 Thou lettest vs to bee eaten vp like
sheepe: and hast scattered vs among the
Heathen.

13 Thou sellest thy people for nought:
and takest no money for them.

14 Thou makest vs to be rebuked of our
neighbours: to be laughed to scorne and
had in derision of them that are round a-
bout vs.

15 Thou makest vs to bee a byword a-
mong the heathen: and that the people
shake their heads at vs.

16 My confusion is daily befoze me: and
the shame of my face hath couered me.

17 For the voyce of the slanderer & blas-
phemer: for the enemye and auenger.

18 And though all this bee come vpon
vs, yet do we not forget thee: nor behaue
our selues frowardly in thy couenant.

19 Our heart is not turned backe: nei-
ther our steps gone out of thy way.

20 No not when thou hast smitten vs
into the place of Dragons: and couered
vs with the shadow of death.

22 If wee haue forgotten the Name of
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our God, & holden vp our handes to any
strange God: shal not God search it out?
for he knoweth þe very secrets of þe heart.

22 For thy sake also are we killed all the
day long: and are counted as sheepe appointed
to be slaine.

23 O Lord, why sleepest thou: awake,
and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and
forgettest our miserie and trouble?

25 For our soule is brought lowe, euen
vnto the dust: our belly cleaueth vnto the
ground.

26 Rise and helpe vs: and deliuer vs for
thy mercies sake.

Eruclauit cor meum. Psal. xlv.

My heart is inditing of a good mat-
ter: I speake of the things which I
haue made vnto the king.

2 My tongue is the pen: of a ready wis-
ter.

3 Thou art fairer then the children of
men: full of grace are thy lips, because
God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy
thigh, O thou most mightie: according to
thy worship and renowne.

5 Good lucke haue thou with thine ho-
nor: ride on, because of the word of truth,
of meekenesse, & righteousness, & thy right
hand

hand shal teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the mids among the Kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefoze God (euen thy God) hath annointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smel of myrrhe, Aloes, and Cassia: out of the Iuoie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honorable women: vpon thy right hand did stand the Queene in a vesture of gold wrought about with diuers colours.

11 Hearken (O daughter) and consider, incline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beaurie: for he is thy Lord (God) and worship thou him.

13 And O daughter of Tyre shalbe there with a gift: like as the riche also among the people shall make their supplication befoze thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

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15 She shall be brought vnto the king in
rapiement of needle worke : the virgins
that be her fellowes shall beare her com-
paign, and shall be brought vnto her.

16 With ioy and gladnesse shall they be
brought : and shall enter into the Kings
palace.

17 In stead of thy fathers thou shalt
haue children : whom thou maiest make
Princes in all lands.

18 I will remember thy name from one
generatiō vnto another: therfore shall the
people giue thanks vnto thee, . world
without end.

Deus noster refugium. Psal. xli.

God is our hope and strength : a very
present helpe in trouble.

2 Therefore will wee not feare though
the earth be moued : and though the hills
be caried into the mids of the Sea.

3 Though the waters thereof rage and
swell: and though the mountaines shake
at the tempest of the same.

4 The riuers of the flood thereof shall
make glad the city of God: the holy place
of the Tabernacle of the most highest.

5 God is in the mids of her, therefore
shall he not be remoued : God shall helpe
her, and that right earely.

6 The Heathen make much a doo, and
the

the kingdomes are mooued : but God hath shewed his voice, and the earth shall melt away.

7 The Lorde of hostes is with vs : the God of Jacob is our refuge.

8 Come hither, and behold the works of the Lorde : what destruction hee hath brought vpon the earth.

9 Hee maketh warres to cease in all the world : he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bee still then, and know that I am God : I will be exalted among the hea- then, and I will be exalted in the earth.

11 The Lord of hosts is with vs : the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. xlvii.

Euening
prayer.

O Clap your hands together, al ye peo- ple : sing vnto God with the voyce of melodie.

2 For the Lord is high and to be feared : he is the great King vpon all the earth.

3 He shall subdue the people vnder vs : and the nations vnder our feete.

4 He shall choose out an heritage for vs : euen the worship of Jacob whom he loued.

5 God is gone by with a merry noise : the Lord with the sound of the trumpe.

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6 O sing praises, sing praises vnto our
God: O sing prayles, sing prayles vnto
our king.

7 For God is the king of all the earth:
sing ye prayles with vnderstanding.

8 God reigneth ouer the heathen: God
sitteth vpon his holy seate.

9 The princes of the people are ioyned
vnto the people of the God of Abraham:
for God (which is very high exalted)
doeth defend the earth, as it were with a
shield.

Magnus Dominus. Psal. xlviii.

Great is the lord, and highly to bee
prayed: in the citie of our God, euen
vpon his holy hill.

2 The hill of Sion is a faire place, & the
top of the whole earth: vpon the North
side lieth the Citie of the great king, God
is wel knowen in her palaces, as a sure
refuge.

3 For loe, the kings of the earth: are ga-
thered and gone by together.

4 They inauailed to see such things: they
were astonied, and suddenly cast downe.

5 Feare came there vpon them, and so-
row: as vpon a woman in her trauel.

6 Thou shalt breake the ships of the sea:
through the East wind.

7 Like as we haue heard, so haue wee
seene

seene in the citie of the Lorde of hostes, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse (O God :) in the mids of thy Temple.

9 O God according vnto thy name, so is thy praple vnto the worldes ende: thy right hand is full of righteonsnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda bee glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shalbe our guide vnto death.

Audite hæc omnes. Psal. xlix.

O Heare ye this all ye people: ponder it with your eares all ye that dwel in the world.

2 Hee and low, rich and poore: one with another.

3 My mouth shall speake of wisdom: & my heart shal muse of vnderstanding.

4 I will incline mine eare to the praple: and shew my darke speech vpon the Harpe.

5 Wherfore should I feare in the dayes of

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of wickednesse: and when the wickednesse of my peeles compasseth me round about.

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man map deliuer his brother: nor make agreement vnto God for him.

8 For it cost moze to redeem their soules: so that he must let that alone for ever.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together: aswell as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for ever: & that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuerthelesse, man will not abide in honour: seeing he map be compared vnto the beasts that perish, this is the wap of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death swalloweth vpon them, and the righteous

By it,

that

Shall haue domination of the in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Bee not thou afraid, though one bee made rich: or if the glory of his house be increased.

17 For he shall carpe nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued he counted himself an happy man: & so long as thou doest well vnto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no understanding: but is compared vnto beasts that perish.

Deus Deorum. Psal. L.

Morning
prayer.

The Lord, euen the most mighty God hath spoken: and called the world, from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, & shall not keepe silence: there shall go before him a consuming fire, and a mightie tempest shall bee stirred vp round about him.

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multitude of thy mercies do away mine offences.

2 Wash me thorowly from my wickednesse: and cleanse me from my sinne.

3 For I knowlege my faults: and my sinne is ever before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirest truth in the inward partes: and shalt make mee to vnderstand wisdom secretly.

7 Thou shalt purge me with hyssope, and I shall bee cleane: thou shalt wash me, and I shall be whiter then snowe.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart (O God:) and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe as gainie: & stablish me with thy free spirit.

Ps. liii.

13 Then

13 Then shalt I teach thy waies vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Deliuer me from bloodguiltinesse, O God, thou that art God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken & contrite heart, O God, shalt thou not despise.

18 O be fauourable & gracious vnto Sion: builde thou the wals of Hierusalem.

19 Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer pong bullocks vpon thine altar.

Quid gloriaris? Psal. Lii.

Why boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasour.

4 Thou hast loued vnrightheousnes more then

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4 Ye shal cal the heauen from aboue: & the earth, that he map iudge his people.

5 Gather inp Saints together vnto me: those that haue made a couenaunt with me, with sacrifice.

6 And the heauens shal declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, & I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I wil not repproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway befoze me.

9 I will take no Bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beastes of the Forrest are mine: and so are the cattels vpon a thousand hills.

11 I know al the foules vpon the mountains: and the wild beasts of the field are in my sight.

12 If I bee hungry, I wil not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat buls flesh: and drinke the blood of goates?

14 Offer vnto God thanksgiving: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt

Y. h. iii.

psalme

praple me.

16 But vnto þ vn godly saye God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou hatest and spakest against thy brother: prea, & hast slandered thine owne mothers sonne.

21 These things hast thou done, & I held my tongue, & thou thoughtest wickedly, That I am euen such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, & there be none to deliuer you.

23 Who so offreth me thankses & praple, he honoureth me: and to him that ordeareth his conuersation right, will I shewe the saluation of God.

Miserere mei Deus. Psal. Li.

Hue mercy vpon mee, O God, after thy great goodnesse: according to the mil-

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mies: Destroy thou them in thy truely.

6 An offering of a free heart wil I giue thee, and praise thy name (O Loyde:) because it is so comfortable.

7 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal Lv.

Hear my prayer, O God: & hide not thy selfe from my petition.

2 Take heed vnto me, & heare me: how I mourne in my prayer, and am vexed.

3 The enemy crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulness and trembling are come vpon me: and an horrible dread hathouerwhelmed me.

6 And I said, O that I had wings like a Dove: for then would I flee away and be at rest.

7 Doe, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormie wind and tempest.

9 Destroy their tongues (O Loyde) and deuide them: for I haue spied vnrighteousnesse

Moneth. The 2. day.

teousnesse and strife in the citie.

10 Day and night they are about with
in the wals thereof: mischance also and sor
row are in the mids of it.

11 Wickednesse is therein: Deceit & guile
goe not out of their streets.

12 For it is not an open enemye that hath
done me this dishonour: for then I could
haue boyne it.

13 Neither was it mine aduersarie that
did magnify himselfe against me: for then
(peradventure) I would haue hid my
selfe from him.

14 But it was euen thou my companion:
my guide, and my owne familiar friend.

15 We tooke sweet counsel together: and
walked in the house of God as friends.

16 Let death come hastily vpon them, and
let them goe downe quicke into hell: for
wickednesse is in their dwellings and a
mong them.

17 As for me, I will call vpon God: and
the Lord shall saue me.

18 In the euening and morning, and at
noone day will I pray, and that instantly:
and he shall heare my voyce.

19 It is he that hath deliuered my soule
in peace from the battell that was a
gainst me: for there were many with me.

20 Psea, euen God that endureth for e
uer

then goodnesse, and to talke of lies more
then rightnesse.

5 Thou hast loued to speake all words
that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for
euer: he shall take thee, and plucke thee
out of thy dwelling, and roote thee out of
the land of the liuing.

7 The righteous also shall see this, and
feare: and shall laugh him to scorne.

8 Doe, this is the man that tooke not
God for his strength: but trusted vnto
the multitude of his riches, & strengthe-
ned himselfe in his wickednesse.

9 As for mee, I am like a greene Olive
tree in the house of God: my trust is in
the tender mercy of God for euer & euer.

10 I will alway giue thanks vnto thee
for that thou hast done: and I will hope
in thy name, for thy Saints like it well.

Dixit insipiens. Psal. Liiij.

The foolish body hath said in his heart: Euening
prayer.
there is no God.

2 Corrupt are they, and become abomi-
nable in their wickednesse: there is noue
that doeth good.

3 God looked downe from heauen vps
on the children of men: to see if there were
any that would vnderstand, and seeke af-
ter God.

Moneth. The 2. day.

4 But they are all gone citie,
they are altogether becom about with
there is also none that doth golfo and so
one.

5 We not they without vnderstamille
that worke wickednesse: eating by mp
people, as if they would eate byead: they
haue not called vpon God.

6 They were afrayd where no feare
was: for God hath broken the bones of
him that besseged thee, thou hast put the
to confusion, because God hath despised
them.

7 Oh that the saluation were giuen vs
to Israel out of Sion: Oh that the Lorde
would deliuer his people out of captiui-
tie.

8 Then should Jacob reioyce: and Is-
rael should be right glad.

Deus in nomine. Psal. Liiii.

Aue mee, O God, for thy names sake:
S and auenge me in thy strength.

2 Heare my prayer, O God: and heare
ken vnto the words of my mouth.

3 For strangers are risen by against me:
and tyrants (which haue not God before
their eyes) seeke after my soule.

4 Behold, God is my helper: the Lorde
is with them that vphold my soule.

5 Hee shall reward euil vnto mine ene-
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then goodnesse me, & bying them do tyme :
then righte, not turne, nor feare God.

5 Thou keepest his hands vpon such as he at
that man him : and he brake his couer

6 The words of his mouth were softer
then butter, hauing warre in his heart :
his words were smooother then oyle, and
yet they be very swordes.

23 I cast thy burthen vpon the Lord, and
he shall nourish thee : and shall not suffer
the righteous to fall for euer.

24 And as for them : thou, O God, shalt
bring them into the pit of destruction.

25 The bloudthirstie and deceitfull men
shal not liue ont halfe their dayes: neuer
thelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. Lvi.

BE mercifull vnto me, O God, for man Morning
goeth about to deuoure me: he is dai- prayer.
ly fighting and troubling me.

My mine enemies are daily in hand to
take away mee by : for they be many that
sight against me, O thou most highest.

3 Nevertheless, though I am sometime
afraid : yet put I my trust in thee.

4 I will prayse God because of his
word : I haue put my trust in God, and
wil not feare what flesh can do vnto me.

5 They daily mistake my wordes :
si

that they imagine, is to do of the way,
6 They all hold together, ginningable:
selues close: and marke my la, no not
they lay waite for my soule.

7 Shal they escape for their wickednes
thou (O God) in thy displeasure shalt
them downe.

8 Thou tellest my sittings, put my
teares into thy bottell: are not these
things noted in thy booke?

9 Whensoever I call vpon thee, then
shall mine enemies be put to flight: this
I know, for God is on my side.

10 In Gods word will I reioyce: in the
Lords word will I comfort me.

11 Yea, in God haue I put my trust: I
will not be afraid what man can do vnto
me.

12 Vnto thee (O GOD) will I pay my
vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule
from death, and my feete from falling:
that I may walk before God in the light
of the living.

Miserere mei Deus. Psal. Lvii.

BE mercifull vnto me, O God, be mere-
ciful vnto me, for my soule trusteth in
thee: and vnder the shadow of thy wings

4 shall be my refuge, vntill this tyranny be
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peace w^{ch} he send from heauen: and saue
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* God shall send forth his mercie and
trueth: my soule is among Lions.

5 And I lie euen among the children of
men (that are set on fire:) whose teeth
are speares & arrowes, and their tongue
a sharpe sword.

6 Set vp thy self, O God, aboue the hea-
uens: and thy glory aboue all the earth.

7 They haue layd a net for my feet, and
p^{re}s^{se}d down my soule: they haue digged
a pit before mee, and are fallen into the
mids of it themselves.

8 My heart is fixed, O God, my heart
is fixed: I wil sing and giue praise.

9 Awake by my glory, awake lute and
Harpe: I my self will awake right early.

10 I wil giue thanks vnto thee, O Lord,
among the people: and I will sing vnto
thee among the nations.

11 For the greatnesse of thy mercie rea-
cheth vnto the heauens: and thy trueth
vnto the clouds.

12 Set vp thy selfe, O God, aboue the
heauens: & thy glory aboue all the earth.

that they imagine, is to do of the way,
6 They all hold together, ginningable:
selues close: and marke my way, no not
they lay waite for my soule.

7 Shal they escape for their wickednesse,
thou (O God) in thy displeasure shal
them downe.

8 Thou tellest my flittings, put my
teares into thy bottell: are not these
things noted in thy booke?

9 Whensoever I call vpon thee, then
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10 In Gods word will I reioyce: in the
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11 Yea, in God haue I put my trust: I
will not be afraid what man can do vnto
me.

12 Vnto thee (O GOD) will I pay my
vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule
from death, and my feete from falling:
that I may walk befoze God in the light
of the liuing.

Miserere mei Deus. Psal. Lvii.

BE mercifull vnto me, O God, be mere-
ciful vnto me, for my soule trusteth in
thee: and vnder the shadow of thy wings

4 shall be my refuge, vntill this triall be
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4 **G**od shall send forth his mercie and
trueth: my soule is among lions.

5 And **I** lie euen among the children of
men (that are set on fire:) whose teeth
are speares & arrowes, and their tongue
a sharpe sword.

6 Set vp thy self, **O** **G**od, aboue the hea-
uens: and thy glory aboue all the earth.

7 They haue layd a net for my feet, and
pessed down my soule: they haue digged
a pit before mee, and are fallen into the
mids of it themselves.

8 My heart is fired, **O** **G**od, my heart
is fired: **I** wil sing and giue praise.

9 Awake by my glory, awake lute and
harpe: **I** my self will awake right early.

10 **I** will giue thanks vnto thee, **O** **L**ord,
among the people: and **I** will sing vnto
thee among the nations.

11 For the greatnesse of thy mercie rea-
cheth vnto the heauens: and thy trueth
vnto the clouds.

12 Set vp thy selfe, **O** **G**od, aboue the
heauens: & thy glory aboue all the earth.

that they imagine, is to doe me enill.

6 They all hold together, & keep themselves close: and marke my steps, when they lay waite for my soule.

7 Shal they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my sittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can do vnto me.

12 Vnto thee (O GOD) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my seete from falling: that I may walk before God in the light of the liuing.

Miserere mei Deus. Psal. Lvij.

Be mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be is verpast.

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I will call vpon the most high God:
uen vnto the God that shall performe
the cause which I haue in hand.

3 He shall send from heauen: and save
me from the reproofe of him that would
eate me vp.

4 God shall send forth his mercie and
trueth: my soule is among Lions.

5 And I lie euen among the children of
men (that are set on fire:) whose teeth
are speares & arrowes, and their tongue
a sharpe sword.

6 Set vp thy self, O God, aboue the hea-
uens: and thy glory aboue all the earth.

7 They haue layd a net for my feet, and
pressed down my soule: they haue digged
a pit before mee, and are fallen into the
mids of it themselves.

8 My heart is fixed, O God, my heart
is fixed: I wil sing and giue praise.

9 Awake by my glory, awake lute and
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10 I wil giue thanks vnto thee, O Lord,
among the people: and I will sing vnto
thee among the nations.

11 For the greatnesse of thy mercie rea-
cheth vnto the heauens: and thy trueth
vnto the clouds.

12 Set vp thy selfe, O God, aboue the
heauens: & thy glory aboue all the earth.

Si verè vtique. Plal. Lviij.

A Ke pour mindes set vpon righteousnesse, O ye congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 **P**ea, yee imagine mischief in your heart vpon the earth: and your handes deale with wickednesse.

3 **T**he vngodly are froward euen from their mothers wombe: as soone as they be bozne they goe astray and speake lies.

4 **T**hey are as venomous as the poison of a Serpent: euen like the deafe Addar that stoppeth her eares.

5 **W**hich refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 **B**reak their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Ioyde: let them fall away like water that runneth apace, & when they shoot their arrows, let the be rooted out.

7 **L**et them consume away like a snail, and bee like the vntimely fruite of a woman: and let them not see the Sunne.

8 **N**euer your pots be made hote with thornes: so let indignation beere him, euen as a thing that is rawe.

9 **T**he righteous shal reioyce when he seeth the vengeance: he shall washe his footesteps in the blood of the vngodly.

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10 So that a man may say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me Deus. Psal. Lix.

Deliuer me from mine enemies (O God:) defend me from them that rise by against me. Euening prayer.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe me, and behold.

5 Stand by, O Lord God of hosts, thou God of Israel, to visite all the Heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grinne like a dog, and runne about through the citie.

7 Beholde, they speake with their mouth, and swordes are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for

for thou art the God of my refuge.

10 God sheweth me his goodnes plenty
trouſſy: and God ſhall let me ſee my deſ-
ſire vpon mine enemies.

11 Slap them not, leſt my people forget
it: but ſcatter them abroad among the
people, and put them downe, & Lord our
defence.

12 For the ſinne of their mouth, and for
the wordes of their lips, they ſhall be tak-
ken in their pride: and why? their pleaſ-
ing is of curſing and lyes.

13 Conſume them in thy wrath, conſume
them, that they may periſh: and knowe
that it is God which ruleth in Iacob, and
vnto the endes of the world.

14 And in the euening they will returne:
grin like a dog, and wil go about the cite.

15 They will run here & there for meate:
and grudge if they be not ſatiſfied.

16 As for me, I will ſing of thy power,
and will praiſe thy mercie betimes in the
morning: for thou haſt bene my defence
and refuge in the day of my trouble.

17 Vnto thee, & my ſtrength, wil I ſing:
for thou, & God, art my refuge, and my
mercifull God.

Deus repuliſti nos. Pſal. Lx.

O God, thou haſt caſt vs out, and ſcat-
tered vs abroad: thou haſt alſo bene
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displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land & diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen them a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me to thy right hand, & heare me.

6 God hath spoken in his holinesse, I will reioyce & diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my law giuer.

8 Moab is my wash pot, ouer Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our holles?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we do great acts: for it is he that shall tread downe our enemies.

Moneth. The xij. day.

Exaudi Deus. Psal. Lxi.

Heare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I call vnto thee: when my heart is in heaviness.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong tower for me against the enemye.

4 I will dwell in thy tabernacle for ever: and my trust shall be vnder the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt grant the king a long life: that his peeres may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy louing mercie and faithfulnessse, that they may preserve him.

8 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo? Psal. Lxij.

Morning
prayer.

My soule cruelly waiteth stil vpon God: for of him cometh my saluation.

2 He verily is my strength and my saluation: he is my defence, so that I shall not greatly fall,

3 How

Moneth. The xii. day.

3 How long will pee imagine mischiefe
against euery man: pe shall be slaine all
the sort of pou, pea, as a tottering wall
shall pe be, and like a broken hedge.

4 Their deuice is onely how to put him
out whom God wil exalt: their delight is
in lies, they giue good words with their
mouth, but curse with their heart.

5 Neuerthelesse, my soule wait thou still
vpon God: for my hope is in him.

6 He trulp is my strength & my saluati-
on: he is my defence, so þ I shal not fall.

7 In God is my health & my gloyp: the
rocke of my might, & in God is my trust.

8 I put your trust in him alway (pee
people:) powe out your hearts befoze
him, for God is our hope.

9 As for the childien of men, they are but
vapne: the childien of men are deceitfull
vpon the weights, they are altogether
lighter then vanitie it selfe.

10 I trust not in wyong & robbetrie, giue
not your selues vnto vanity: if riches in-
crease, set not your heart vpon them.

11 God spake once and twise: I haue al-
so heard the same, that power belongeth
vnto God.

12 And that thou Lord art mercifull: for
thou rewardest euery man accordyng to
his worke.

Deus Deus meus. Psal. Lxiiij.

O God, thou art my God: early will I
seeke thee.

2 My soule thirsteth for thee, my flesh
also longeth after thee: in a barren and
dry land, where no water is.

3 Thus haue I looked for thee in hotti-
nesse: that I might beholde thy power
and glory.

4 For thy louing kindnes is better then
the life it selfe: my lips shall praise thee.

5 As long as I liue, I wil magnifie thee
on this maner: and lift vp my hands in
thy name.

6 My soule shall be satisfied euen as it
were with marowe and fatnes: when my
mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my
bedde: and thought vpon thee when I
was waking?

8 Because thou hast beene my helper:
therefore vnder the shadow of thy wings
will I reioyce.

9 My soule hangeth vpon thee: thy right
hand hath vpholden me.

10 These also that seeke the hurt of my
soule: they shall goe vnder the earth.

11 Let them fall vpon y edge of y sword:
that they may be a portion for foxes.

12 But the King shall reioyce in God,
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all thep also that sweare by him, shall be commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi Deus. Psal. Lxiiiij.

HEare my voyce, O God, in my prayes
Her: preserve my life from feare of the enemye.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: & shoote out their arrowes, even bitter words.

4 That thep may pryncipally shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves howe they may lay snares, & say that no man shall see them.

6 They imagine wickednes, & practise it: that they keepe secreete among themselves, euery man in the deepe of his heart.

7 But God shal suddenly shoot at them with a swift arrowe: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, This

hath God done : for they shall perceine
that it is his worke.

10 The righteous shall reioyce in þ Lord,
and put his trust in him: and al they that
are true of heart, shalbe glad.

Te decet hymnus. Psal. Lxv.

Evening
prayer.

Thou, O God, art prayesd in Sion:
And vnto thee shall the vow be performe
med in Ierusalem.

2 Thou that hearest the prayer : vnto
thee shall all flesh come.

3 My misdeedes preuaile against me: O
be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chos-
est and receivest vnto thee : he shall dwell
in thy court, and shalbe satisfied with the
pleasures of thy house, euen of thy holy
Temple.

5 Thou shalt shew vs wonderful things
in thy righteousness, O God of our salua-
tion: thou that art the hope of all the ends
of the earth, and of them that remaine in
the broad sea.

6 Which in his strength setteth fast the
mountaines : and is girded about with
power.

7 Which stilleth the raging of the sea :
and the noise of his waues, and the mad-
nesse of his people.

8 They also that dwell in the vttermost
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partes of the earth, shall be afraide at thy tokens: thou that makest the outgoings of the morning & euening to prayse thee.

9 Thou visitest the earth and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their coyne, for so thou providest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little vallies thereof: thou makest it soft with the droppes of raine, and blessest the increase of it.

12 Thou crownest the peere with thy goodnes: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wilderness: and the little hills shall reioyce on euery side.

14 The foldes shall be full of sheepe: the valleis also shall stand so thick with coyne, that they shall laugh and sing.

Iubilate Deo. Psal. Lxvj.

O Be ioyfull in God all ye lands: sing praises vnto the honour of his name, make his praise to be glorious.

2 Say vnto God, How wonderful art thou in thy works: through the greatnes of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

Moneth. The xij. day.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleue, shal not be able to exalt themselves.

7 O praise our God, ye people: & make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou O God, hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and laidst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a weale this place.

12 I will goe into thy house to burnt offringes: I will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of Rammes: I will offer Bullockes and Goates.

14 O come hither, and hearken al ye that feare

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feare God : and I will tell pou what hee hath done for my soule.

15 I called vnto him with my mouth : and gaue him praises with my tongue.

16 If I incline vnto wickednesse with my heart : the Lord will not heare me.

17 But God hath heard me : and considered the voyce of my prayer.

18 Praise be God, which hath not cast out my prayer : nor turned his mercie from me.

Deus misereatur. Psal.Lxvij.

God be mercifull vnto vs, and blesse vs: & shewe vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knownen vpon earth : thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and governe the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs : and all the endes of the world shall feare him.

Exurgat

Moneth. The xiiij. day.

Exurgat Deus. Psal. Lxviij.

Morning
prayer.

Let God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanissheth, so shall thou diue them away: and like as ware melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 Sing vnto God, and sing praises vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his name, pea, and reioyce before him.

5 He is a father of the fatherles, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wilbernesse.

8 The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou

Moneth. The xiiij. day.

9 Thou, O God, sentest a gracious raine
vpon thine inheritance: and refreshed it
when it was wearie.

10 Thy congregation shal dwel therein:
for thou, O God, hast of thy goodnes pre-
pared for the poore.

11 The Lord gaue the worde: great was
the companie of the preachers.

12 Kings with their armies did flee, and
were discomfited: and they of the house-
hold diuided the spoile.

13 Though ye haue lien among the pots,
yet shall pee be as the wings of a Dove:
that is couered with siluer wings, and
her feathers like golde.

14 When the Almighty scattered kings
for their sake: then were they white as
snow in Salmon.

15 As the hill of Basan, so is Gods hill:
euen an high hill, as the hill of Basan.

16 Why hop pee so ye high hills? this is
Gods hill, in the which it pleaseth him
to dwell: yea, the Lord will abide in it for
euer.

17 The charrets of God are twentie thou-
sand, euen thousands of Angels: and the
Lord is among them, as in the holy place
of Sinai.

18 Thou art gone by on high, thou hast
led captiuitie captive, and receiued gifts

Moneth. The xiiij. day.

for men: pea, euen for thine enemies, that
the Lord God might dwell among them.
19 Praised be the Lord dayly: euen the
God which helpeth vs, and powreth his
benefites vpon vs.

20 He is our God, euen the GOD of
whom commeth saluation: God is the
Lord, by whom we escape death.

21 God shal wound the head of his ene-
mies: and the hairie scalpe of such a one
as goeth on still in his wickednesse.

22 The Lord hath saide, I will bring my
people againe, as I did from Bathan:
mine owne will I bring againe, as I did
sometime from the deepe of the sea.

23 That thy foote may be dipped in the
blood of thine enemies: & that the tongue
of thy dogs may be red through þe same.

24 It is well seene, O God, howe thou
goest: howe thou my God and king goest
in the Sanctuarie.

25 The singers goe before, the minstrels
folow after: in the middest are the dam-
sels playing with the timbrels.

26 Give thanks O Israel vnto God the
Lord in the Congregations: from the
ground of the heart.

27 There is litle Benjamin their ruler,
and the Princes of Iuda their counsell:
the Princes of Zabulon, and the princes
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28 Thy God hath lent forth strength
for thee: stablish the thing O God, that
thou hast wrought in vs.

29 For thy temples sake at Jerusalem:
so shall kings bring presents vnto thee.

30 When þ companie of the spearmen,
and multitude of þ mightie are scattered
abroade among the beastes of the people,
so that they humbly bring pieces of sil-
uer: and when he hath scattered the peo-
ple that delight in warre.

31 Then shal the princes come out of E-
gypt: the Egyptians land shal soone stretch
out her hands vnto God.

32 Sing vnto God, O ye kingdomes of
the earth: O sing praises vnto the Lord.

33 Which stretcheth in the heauens ouer all
from the beginning: loe he doth send out
his voyce, pea, and that a mightie voyce.

34 Ascribe ye þ power to God ouer Is-
rael: his worship and strength is in the
cloudes.

35 O God, wonderfull art thou in thy
holy places: euen the God of Israel, hee
will giue strength and power vnto his
people, Blessed be God.

Saluum me fac. Psal. Lxix.

Save me, O God: for the waters are
S come in, euen vnto my soule.

Evening
prayer.

2 I sticke fast in the deepe mire where
no ground is: I am come into deepe wa-
ters, so that the floods runne ouer me.

3 I am wearie of ceping, my thyoate is
dry: my sight faileth me for waping so
long vpon God.

4 They that hate me without a cause,
are moe then the haire of my head: they
that are mine enemies, & would destroy
me guilelesse, are mightie.

5 I paide them the things that I neuer
tooke: God thou knowest my simpleness,
and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord
God of hostes, be ashamed for my cause:
let not those that seeke thee be confounded
through me, O Lord God of Israel.

7 And why? for thy sake haue I suffred
reproose: shame hath couered my face.

8 I am become a stranger vnto my bre-
thren: euen an aliant vnto my mothers
children.

9 For the zeale of thine house hath euen
eaten me: and the rebukes of them that
rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with
fasting: and that was turned to my re-
proose.

11 I put on sackcloth also; and they
laughed vpon me,

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Moneth, The xiiij. day.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy salvation.

15 Take me out of the mire, that I sinke not: Oh let me be deliuered from them that hate me, & out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee, and heare me.

19 Drawe nigh vnto my soule, & saue it: Oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken mine heart, I am full of heavinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate : and when
I was thirſtie , they gaue me vinger to
dinke.

23 Let their table be made a ſnare to take
themſelues withall : & let the things that
ſhould haue beene for their wealth, be vnto
them an occaſion of falling.

24 Let their eyes be blinded that they ſee
not: and euer bow downe their backs.

25 Bowe out thine indignation vpon
them : and let thy wrathfull diſpleaſure
take holde of them.

26 Let their habitation be bolde : and no
man to dwell in their tents.

27 For they perſecute him whom thou
haſt ſmitten : and they talke howe they
may vex them who thou haſt wounded,

28. Let them fall from one wickedneſſe
to another : and not come into thy righte-
ouſneſſe.

29 Let them be wiped out of the booke of
the liuing : and not be written among the
righteous.

30 As for me , when I am poore and in
heauineſſe : thy helpe O God , ſhall liſt
me vp.

31 I will praiſe the name of God with a
ſong : and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord : better
then a bullocke , & hath hogues & hogues.

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33 The humble shall consider this and be glad: seeke pee after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea, and all that moueth therein.

36 For God will saue Sion, and builde the citie of Iuda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherite it: and they that loue his name, shall dwell therein.

Deus in adiutorium. Psal. Lxx.

Haste thee, O GOD, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward, and put to confusion that wish me euill.

3 Let them for their rewarde, be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let al such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in miserie: haste thee vnto me, O God.

6 Thou art my helper & my redeemer:

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Morning
prayer.

Lord make no long tarrying.

In te Domine. Plal. Lxxj.

In thee, O Lord, haue I put my trust,
let me neuer be put to confusion: but rid
mee, and deliuer me in thy righteousnesse,
ecline thine eare vnto me, and saue me.
2 Be thou my strong holde, whereunto
I may allway resort: thou hast promised
to helpe me, for thou art my house of de-
fence, and my castle.

3 Deliuer mee, O my God, out of the
hand of the vngodly: out of the hand of
the vnrighteous and cruell men.

4 For thou, O Lord God, art the thing
that I long for: thou art my hope, euen
from my youth.

5 Through thee haue I bene holden vp,
euer since I was borne: thou art he that
tooke me out of my mothers wombe, my
praise shall allway be of thee.

6 I am become as it were a monster
vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy
praise: that I may sing of thy glorie and
honour all the day long.

8 Cast me not away in the time of age:
forsake me not when my strength faileth
me.

9 For mine enemies speake against me,
and they that lay wait for my soule, take
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Moneth. The xiiij. day.

their counsell together, saying: God hath
forsaken him, persecute him, & take him,
for there is none to deliuer him.

10 Goe not farre from me, O God: my
God haste thee to helpe.

11 Let them be confounded and perish,
that are against my soule: let them be co-
uered with shame and dishonour, that
seeke to doe me euill.

12 As for mee, I will patiently abide al-
way: and will praise thee more and more.

13 My mouth shall dayly speake of thy
righteousnes and saluation: For I know
no end thereof.

14 I will goe forth in the strength of the
Lorde God: and will make mention of
thy righteousness onely.

15 Thou (O God) hast taught me from
my youth vntill now: therefore I wil
tell of thy wonderous works.

16 Forsake me not, (O God) in mine old
age, when I am gray headed: vntill I
haue shewed thy strength vnto this ge-
neration, and thy power to all them that
are yet for to come.

17 Thy righteousness (O God) is verp
high, and great things are they that
thou hast done: O God who is like vnto
thee?

18 O what great troubles and aduersi-

ties hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfullnesse (O God) playng vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holp one of Israel.

21 My lips will be faine, when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shal talke of thy righteounesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. Lxxij.

Give the King thy iudgements, O God: and thy righteounesse vnto the kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shal bring peace: and the litle hils righteounesse vnto the people.

4 He shall keepe þ simple folke by their right: defende the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the
Sunne and Moone endureth : from one
generation to another.

6 Hee shall come downe like the raine
into a fleece of wooll : euen as the drops
that water the earth.

7 In his time shall þ righteous flourish :
pea, and abundance of peace, so long as
the Moone endureth.

8 His dominton shall be also from the
one sea to the other : and from the flood
vnto the worlds end.

9 They that dwell in the wilderness
shall kneele before him : his enemies shall
licke the dust.

10 The kings of Tharsis & of the Isles
shall giue presents : the kings of Arabia
and Saba shall bring giftes.

11 All kings shall fall downe before him :
all nations shall doe him seruice.

12 For he shall deliuer the poore when he
crieth: the needie also, and him that hath
no helper.

13 He shall be fauourable to the simple
and needie: and shall preserue the soules
of the poore.

14 He shal deliuer their soules from false-
hood and wrong: and deare shall their
blood be in his sight.

15 He shall liue, and vnto him shall be
giuen

giuen of the gold of Arabia : prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall be an heape of corne in the earth high vpon the hils : his fruite shall shake like Libanus, and shall be greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shall remaine vnder the sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen þ God of Israel: which onely doeth wonderous things.

19 And blessed be the name of his maiestie for euer: and all the earth shall be filled with his maiestie. Amen. Amen.

Quam bonus Israel, Psal. Lxxiiij.

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ayer.

Thuelp God is louing vnto Israel: Tenen vnto such as are of a cleane heart.

2 Neuerthelesse, my feete were almost gone: my treadings had welnigh slip.

3 And why? I was grieved at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke:

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Moneth. The xiiij. day.

folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: & ouerwhelmed with cruelrie.

7 Their eyes swell with fatnes: & they doe euen what they lust.

8 They corrupt other, & speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore saith the people vnto them: and thereout sucke they no smal aduantage.

11 Truſh ſay they, howe ſhould God perceiue it: is there knowledge in the moſt Higheſt?

12 Loe, theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſaid, then haue I cleaned my heart in vaine, and waſhed my hands in innocencie.

13 All the day long haue I bene puniſhed: and chaſtened euery morning.

14 Yea, and I had almoſt ſaide euen as they: but loe, then ſhould I haue condemned the generation of the children.

15 Then thought I to vnderſtand this:
but

but it was too hard for me.

16 Vntill I went into the Sanctuarie of God: then understood I the ende of these men.

17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destropest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to banish out of the citie.

20 Thus my heart was grieved: and it went euen through my reins.

21 So foolishly was I and ignorant: euen as it were a beast before thee.

22 Perverthelesse, I am alway by thee: for thou hast holde me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: for there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to holde me fast

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by God, to put my trust in þ Lord God:
and to speake of all thy workes, in the
gates of the daughter of Sion.

Vt quid Deus. Psal. Lxxiiij.

O God, wherefore art thou absent from
vs so long: why is thy wyath so hote
against the sheepe of thy pasture?

2 I thinke vpon thy Congregation:
whom thou hast purchased and redē-
med of olde.

3 Thinke vpon the tribe of thine inhe-
ritance: and mount Sion wherewith thou
hast dwelt.

4 Lift vp thy feete, that thou mayest vtr-
terly destroy euery enemy: which hath
done euill in thy Sanctuarie.

5 Thine aduersaries rose in the myddest
of thy Congregations: and set vp their
banners for tokens.

6 He that hewed timber afore out of
the thicke trees: was knowen to bring it
to an excellent worke.

7 But now they breake downe all the
carued worke thereof: with axes and
hammers.

8 They haue set fire vpon thy holy pla-
ces: and haue defiled the dwelling place
of thy name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs
make hauckes of them altogether: thus
haue

Moneth. The xiiij. day.

haue they burnt vp al the houses of God
in the land.

10 We see not our tokens, there is not
one Prophet more: no not one is there as
mong vs that vnderstandeth any more.

11 O God, how long shall the aduersarie
doe this dishonour: howe long shall the
enemie blaspheme thy name, for euer?

12 Why withdrawest thou thy hand:
why pluckest not thou thy right hand
out of thy bosome to consume þe enimie?

13 For God is my king of old: the helpe
that is done vpon earth, he doeth it him-
selfe.

14 Thou didst diuide the sea through thy
power: thou brakest the heads of the dia-
gons in the waters.

15 Thou smotest the heads of Liuiathan
in pieces: and gauest him to be meate for
the people in the wilderness.

16 Thou broughtest out fountaines and
waters out of the hard rockes: thou dy-
edst vp mightie waters.

17 The day is thine, and the night is
thine: thou hast prepared the light and
the sunne.

18 Thou hast set all the borders of the
earth: thou hast made Sommer and
Winter.

19 Remember this, O Lord, howe thee
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nemie hath rebuked: and how the foolish
people hath blasphemed thy name.

20 O deliuer not the soule of thy turtle
dove vnto the multitude of the enemies:
and forget not the congregation of the
poore for euer.

21 Looke vpon the couenant: for all the
earth is full of darkenesse, and cruell ha-
bitations.

22 Oh let not the simple goe away asha-
med: but let the poore and needie giue
praise vnto thy name.

23 Arise O God, maintaine thine owne
cause: remember howe the foolish man
blasphemeth thee dayly.

24 Forget not the voyce of thine ene-
mies: the presumption of them that hate
thee increaseth euer more and more.

Confitebimur tibi. Psal. Lxxv.

Vnto thee, O God, do we giue thanks: Morning
prayer.

2 Thy name also is so high: and that
doe thy wonderous workes declare.

3 When I receiue the congregation: I
shall iudge according vnto right.

4 The earth is weake, and all the inha-
biters thereof: I beare vpon 4 pillars of it.

5 I saide vnto the fooles, Deale not so
madly: and to the vngodly, Set not vpon
your hope.

6 Set not vp your home on high : and
speake not with a stiffe necke.

7 For promotion cometh neither from
the East nor from the West: nor yet from
the South.

8 And why? God is the iudge: he pur-
reth downe one, and setteth vp another.

9 For in the hand of the Lord there is a
cup, and the wine is red: it is full mixt,
and he powreth out of the same.

10 As for the drags thereof: all the un-
godly of the earth shall drinke them, and
sucke them out.

11 But I will talke of the God of Ja-
cob: and praise him for ever.

12 All the hornes of the ungodly also wil
I breake: and the hornes of þe righteous
shall be exalted.

Notus in Iudea. Psal. Lxxvj.

In Iurie is God knowen: his name is
great in Israel.

2 At Salem is his tabernacle: and his
dwelling in Sion.

3 There brake hee the arrowes of the
bow: the shield, the sword, and the battell.

4 Thou art of more honour and might:
then the hills of the robbers.

5 The proud are robbed, they haue slept
their sleepe: & all the men, whose hands
were mightie, haue found nothing.

6 At thy rebuke, O God of Jacob: both
the charer and hoise are fallen.

7 Thou, euen thou art to be feared: and
who may stand in thy sight when thou
art angrie?

8 Thou biddest cause thy indgement to
be heard from heauen: the earth trem-
bled and was still.

9 When God arose to indgement: and
to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to
thy prayse: and the fiercenesse of them
thalt thou refraine.

11 Promise vnto the Lorde pour God,
and keepe it, all ye that be round about
him: bring presents vnto him that ought
to be feared.

12 He shall refraine the spirit of princes:
and is wonderfull among the kings of
the earth.

Voce mea ad Dominum. Psal. Lxxvij.

I Will cry vnto God with my voyce: e-
uen vnto God will I crie with my
voyce, and he shall hearken vnto me.

2 In the tyme of my trouble I sought
the Lord: my soie ran and ceased not, in
the night season my soule refused comfort.

3 When I am in heauines I wil thinke
vpon God: when my heart is vexed, I
will complaine,

4 Thou

- 4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.
- 5 I haue considered the dayes of olde: and the peeres that are past.
- 6 I call to remembrance my song: and in the night I commune with mine owne heart and search out my spirits.
- 7 Will the Lord absent himselte for euer: and will he be no moze intreated?
- 8 Is his mercie cleane gone for euer: and is his promise come bitterly to an ende for euer moze?
- 9 Hath God forgotten to be gracions: and will he shut vp his louing kindnesse in displeasure?
- 10 And I saide, It is mine owne infirmitie: but I will remember the peeres of the right hand of the most Highest.
- 11 I will remember the workes of the Lord: & call to mind thy wonders of old time.
- 12 I will thinke also of all thy workes: and my talking shall be of thy doings.
- 13 Thy way, O God is holy: who is so great a God as our God?
- 14 Thou art the God that doest wonders: and hast declared thy power among the people.
- 15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

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16 The waters sawe the, & God, the waters sawe thee, and were astraide: the depths also were troubled.

17 The cloudes powred ont water, the ayre thundred: and thine arrowes went abroade.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footesteps are not knowen.

20 Thou ledst thy people like sheepe: by the hand of Moses and Aaron.

Attendite populi. Psal. Lxxviii.

Heare my lawe, & my people: encline Euening
your eares vnto the wordes of my prayer,
mouth.

2 I will open my mouth in a parable:
I will declare hard sentences of olde.

3 Which we haue heard and knowen:
and such as our fathers haue tolde vs.

4 That we shoulde not hide them from
the children of the generations to come:
but to shewe the honour of the Lord, his
mightie and wonderfull workes that he
hath done.

5 He made a conenant with Jacob, and
gaue Israel a law: which he commanded

our forefathers to teache their children.

6 That their posteritie might knowe it: and the children which were yet vnsayne.

7 To p̄ intent that when they came by: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his commanements.

9 And not to be as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed & carping bowes, turned themselues backe in the day of battell.

11 They kept not the covenant of God: and would not walke in his lawe.

12 But forgate what he had done: and the wonderfull worke that he had shewed for them.

13 Marvellous things: he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloude

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a cloud: and all the night through with a light of fire.

16 He clane the hard rockes in the wilderness: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this, they sinned moze against him: and prouoked the most high-est in the wilderness.

19 They tempted God in their heartes: and required meate for their lust.

20 They spake against God also, saying: Shal God prepare a table in the wilderness?

21 He smote þ stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the fire was kindled in Jacob, and there came vp heaume displeasure against Israel.

23 Because they beleened not in God: and put not their trust in his helpe.

24 So he commaunded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: & gaue them foode from heauen.

26 So man did eate Angels foode: for he sent them meate ynough.

27 He caused the East winde to blowe vnder heauen: and through his power he brought in the Southwest winde.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappoynted of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, and slew the wealthiest of them: pea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleued not his wonderous workes.

33 Therefore their daies did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them earlie, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him
with

with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his couenant.

38 But he was so mercifull that he forgave their misdeedes : and destroyed them not.

39 Yea, many a time turned hee his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a winde that passeth away, and cometh not againe.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned backe & tempted God : and moved the holy one of Israel.

43 They thought not of his hand : and of the day when he deliuered them from the hand of the enemy.

44 Howe he had wrought his miracles in Egypt : and his wonders in the fieldes of Zoan.

45 He turned their waters into blood : so that they might not drinke of the riuers.

46 He sent lice among them, & deuoured them vp : and frogs to destroy them.

47 He gaue their fruite vnto the eaters
piller: and their labour vnto the grasses
hopper.

48 He destroyed their vines with hailes
stones: and their mulberie trees with the
frost.

49 He smote their cattel also with hailes
stones: and their flockes with hote thun-
der boltes.

50 He cast vpon them the furiousnesse of
his wraath, anger, displeasure, & trouble:
and sent euill angels among them.

51 He made a way to his indignation,
and spared not their soule from death:
but gaue their life ouer to the pestilence.

52 And smote all the first borne in E-
gypt: the most principall and mightiest
in the dwellings of Ham.

53 But as for his owne people, he led
them forth like sheepe: and caried them
in the wilderness like a flocke.

54 He brought them out safely, that they
should not feare: and ouerwhelmed their
enemies with the sea.

55 And brought them within the borders
of his Sanctuarie: euen to his moun-
taine which he purchased with his right
hand.

56 He cast out the Heathen also before
them: caused their land to be diuided a-
mong

mong them for an heritage, & made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, & fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the tabernacle in Silo: even the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their Priestes were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: & like a Giant refreshed with wine.

67 He smote his enemies in the hinder partes : and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim.

69 But chose the tribe of Juda:even the hill of Sion which he loued.

70 And there he builded his temple on high : and laide the foundation of it, like the grounde which hee hath made continuall.

71 He chose Dauid also his sernant: and tooke him away from the sheepfoldes.

72 As he was folowing the Ewes great with pong ones, hee tooke him : that hee might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart : & ruled them prudently with all his power.

Deus venerunt. Psal. Lxxix.

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yer.

O God, the heathen are come into thine inheritance : thy holy Temple haue they defiled , and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they ginen to be meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water
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on every side of Hierusalem: and there was no man to burie them.

4 We are become an open shame to our enemies: a very scoffe and derision vnto them that are round about vs.

5 Lord howe long wilt thou be angrie: shall thy ielousie burne like fire for euer?

6 Poure out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Iacob: and laide waste his dwelling place.

8 Remember not our olde sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore doe þ heathen say: Where is nowe their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorowfull sighing of the prisoners come befoze thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith
our

our neighbours haue blasphemed thee:
reward ihou them, O Lorde, leuen folde
into their boiome.

14 So we that be thy people & sheepe of
thy pasture, shall giue thee thanks for e-
uer: and will alway be shewing forth thy
praise from generation to generation.

Qui regis Israel. Psal. Lxxx.

HEare, O thou shepheard of Israel,
thou that ledest Joseph like a sheepe:
shewe thy selfe also thou that sittest vpon
the Cherubims.

2 Before Ephraim, Benjamin, & Ma-
nasses: stirre vp thy strength, and come
and helpe vs.

3 Turne vs againe, O God: shewe the
light of thy countenance, and we shall be
whole.

4 O Lord God of hostes: how long wilt
thou be angry with thy people that prai-
se thee?

5 Thou feedest them with the bread of
teares: and givest them plenteousnesse of
teares to drinke.

6 Thou hast made vs a very strife vnto
our neighbours: and our enemies laugh
vs to scorne.

7 Turne vs againe, thou God of hostes:
shewe the light of thy countenance, and
we shall be whole.

8 Thou

Moneth. The xvj. day.

8 Thou hast brought a vine out of Egypt: thou hast cast out the Heathen, and planted it.

9 Thou madest rourke for it: and when it had taken roote, it filled the land.

10 The hills were covered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the river.

12 Why hast thou then broken downe her hedge: that all they which goe by, plucke off her grapes?

13 The wilde Boie out of the wood both roote it vp: and the wild beasts of the field deuoure it.

14 Turne thee againe thou God of hosts, looke downe from heauen: beholde, and visite this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not wee goe backe from thee:

Moneth, The xvj. day.

thee: O let vs live, and we shall call vpon
thy Name.

19 Turne vs againe, O Iorde God of
hosts: shew the light of thy countenance,
and we shalbe whole.

Exultate Deo. Psal. Lxxxj.

Sing wee merily vnto GOD our
Strength: make a cheerefull nople vnto
the God of Jacob.

2 Take the Psalme, bring hither the
Tabret: the merie Harpe with the Lute,

3 Blowe vp the Trumpet in the newe
Moone: euen in the time appointed, and
vpon our solemne feast day.

4 For this was made a statute for Is-
rael: and a lawe of the God of Jacob.

5 This he ordeyned in Ioseph for a tes-
timonie: when hee came out of the land
of Egypt, and had heard a strange lan-
guage.

6 Healed his shoulder from the burden:
and his hands were deliuered from mak-
ing the pots.

7 Thou calledst vpon me in troubles,
and I deliuered thee: and heard thee
what time as the sordine fell vpon thee.

8 I proued thee also: at the waters of
 strife.

9 Heare, O my people, and I will as-
sure thee, O Israel: if thou wilt hearken
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10 There shall no strange god bee in thee: neither shalt thou worship any other God.

11 I am þ Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them followe their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars: but their time should haue endured for ever.

17 He should haue fed them also with the finest wheate flowre: and with honie out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. Lxxxij.

God standeth in the Congregation of Gods: he is a Iudge among gods.

Euening
prayer.

2 How long will ye giue wrong iudgement:

ment: and accept the persons of the bugodly?

3 Defend the poore and fatherlesse: see that such as be in neede & necessitie haue right.

4 Deliuier the outcast and poore: saue them from the hand of the bugodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue saide, ye are gods: and ye all are chyldren of the most Highest.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, & iudge thou the earth: for thou shalt take all Heathen to thine inheritance.

Deus quis similis. Psal. Lxxxiiij.

Holde not thy tongue, O God, keepe not still silence: reframe not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue saide, Come, and let vs roote them out, that they be no more a people:

people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarens.

7 Gebal & Ammon, and Amalech: the Philistines, with them dwell at Tyre.

8 Assur also is joined vnto them: and haue holpen the children of Lot.

9 But doe thou vnto them as vnto the Midianites: vnto Sisera, and vnto Jabin at the brooke of Kison.

10 Which perished at Endor: & became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmiana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: & as the stubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perill.

18 And they shal know that thou whose Name is Jehonah: art onely the most highest ouer all the earth.

Quam dilecta? Psal. Lxxxiiij.

O Howe amiable are thy dwellings: O thou Lord of hostes?

2 My soule hath a desire and longing to enter into thy courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the Sparrow hath found her an house, and the swallowe a nest, where she may lay her yong: euen thy altars, O Lord of hostes, my king and my God.

4 Blessed are they that dwell in thy house: they will be alway praying thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They wil go fro strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken O God of Jacob.

9 Beholde,

9 Beholde, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. Lxxxv.

Lorde, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiven the offence of thy people: and conered all their sinnes.

3 Thou hast taken away al thy displeasure: & turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

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7 Shewe vs thy mercie, O Lord: and graunt vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, & to his Saintes, that they turne not againe.

9 For his saluation is nigh them that feare him: & glory may dwell in our land.

10 Mercie and trueth are met together: righteousnesse and peace haue kissed eche other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked down from heauen.

12 Wea, the Lord shall shew louing kindness: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. Lxxxvj.

Morning
prayer.

Bowe downe thine eare, O Lord, and heare me: for I am poore & in miserie.

2 Preserve thou my soule, for I am holy: my God, saue thy seruante that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruante: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord art good & gracious: and of great mercie vnto all them that call

call vpon thee.

6 Give care Lord vnto my prayer : and ponder the voice of mine humble desires.

7 In the time of my trouble I will call vpon thee : for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is none that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderful things : thou art God alone.

11 Teach me thy way, O Lord, & I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart : and will praise thy name for evermore.

13 For great is thy mercie toward me : and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against me : and the congregations of naughtie men haue sought after my soule, & haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercie : long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercie

mercie vpon me : giue thy strength vnto
thy seruant, and helpe the sonne of thine
handmaide.

17 Shewe some good token vpon me for
good, that they which hate me may see it,
and be ashamed : because thou Lord hast
holpen me, and comforted me.

Fundamenta eius. Psal. Lxxxvij.

Her foundations are vpon the holy
hills: the Lord loueth the gates of Si-
on, more then all the dwellings of Iacob.

2 Very excellent things are spoken of
thee : thou citie of God.

3 I will thinke vpon Rahab and Ba-
bylon : with them that know me.

4 Beholde ye the Philistims also : and
they of Tyre, with the Moabians, loe, there
was he borne.

5 And of Sion it shall be reported, that
he was borne in her : and the most high
shall establish her.

6 The Lord shall rehearse it when he
writeth by the people: that he was borne
there.

7 The Singers also and Trumpeters
shall he rehearse: all my fresh springs shall
be in thee.

Domine Deus. Psal. Lxxxviii.

O Lord God of my saluation, I haue
cried day and night before thee : O
let

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let my prayer enter into thy presence, enclose thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go downe into the pit: & I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lpereth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out my hands vnto thee.

10 Dost thou shewe wonders among the dead: or shall the dead rise by againe and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderous workes bee
known in the darke: & thy righteousness
in þ land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and
earely shall my prayer come before thee.

14 Loide, why abhorrest thou my soule:
and hidest thou thy face from me?

15 I am in miserie, & like vnto him that
is at the point to die: euen fro my youth
by thy terrours haue I suffered with a
troubled mind.

16 Thy wrathfull displeasure goeth ouer
me: and the feare of thee hath vndone
me.

17 They came rounde about me dayly
like water: and compassed me together
on every side.

18 My louers and friends hast thou put
away from me: and hid mine acquaint-
tance out of my sight.

Misericordias Domini. Psal. Lxxxix.

Euening
prayer.

My song shall be alway of the louing
kindnes of the Lord: with my mouth
will I euer be shewing thy trueth, from
one generation to another.

2 For I haue said, mercie shall be set by
for euer: thy trueth shalt thou establish in
the heauens.

3 I haue made a couenāt w my chosen:
I haue swoyne vnto Dauid my seruant.

4 Thy

4 Thy seede will I stablish for ever: and
set vp thy throne from one generation to
another.

5 O Lord, the very heauens shall praise
thy wonderous workes: and thy trueth
in the congregation of the Saintes.

6 For who is he among the cloudes:
that shall be compared vnto the Lord?

7 And what is he among the gods: that
shalbe like vnto the Lord?

8 God is very greatly to be feared in
counsell of the Saintes: and to be had in
reuerence of all them that are about him.

9 O Lord God of hostes, who is like
vnto thee: thy trueth most mightie Lord,
is on euery side.

10 Thou rulest the raging of the Sea:
thou stillest the waues thereof when they
arise.

11 Thou hast subdued Egypt, and des-
troyed it: thou hast scattered thine ene-
mies abroade with thy mightie arme.

12 The heauens are thine, the earth also
is thine: thou hast laide the foundation
of the round worlde, and all that therein
is.

13 Thou hast made the North and the
South: Tabor and Hermon shall reioyce
in thy name.

14 Thou hast a mightie arme: strong is
thy

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thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate : mercie and trueth shall goe befoze thy face.

16 Blessed is the people, O Lorde, that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be dayly in thy name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindness thou shalt lift vp our hoines.

19 For the Lord is our defence : the holy one of Israel is our king.

20 Thou spakest sometime in visions vnto thy Saints, and saidest : I haue laide helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue founde Dauid my seruant: with my holy oile haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemye shall not be able to doe him violence : the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes befoze his face : and plague them that hate him.

25 My trueth also and my mercie shall be with him : and in my name shall his

hoine

hoine be exalted.

26 I wil set his dominion also in the sea:
and his right hand in the floods.

27 He shall call me, Thou art my father:
my God, and my strong saluation.

28 And I will make him my first borne:
higher then the kings of the earth.

29 My mercie will I keepe for him for
euermore: and my couenant shall stand
fast with him.

30 His seede also will I make to endure
for euer: and his throne as the dayes of
heauen.

31 But if his childzen forsake my lawe:
and walke not in my iudgements.

32 If they breake my statutes, and keepe
not my commaundements: I will visite
their offences with the rod, and their
sinne with scourges.

33 Neuerthelesse, my louing kindnesse
will I not utterly take from him: nor
suffer my trueth to faile.

34 My couenant will I not breake, nor
alter the thing that is gone out of my
lips: I haue swoyne once by my holines,
that I will not faile Dauid.

35 His seede shall endure for euer: and
his seate is like as the sunne before me.

36 He shall stand fast for euermore as
the Moone: and as the faithfull witnesse

in heauen.

37 But thou hast abhorred and forsaken
thine anointed : and art displeased at
him.

38 Thou hast broken the couenant of
thy seruant: and cast his crowne to the
ground.

39 Thou hast ouerthrowen all his hed-
ges: and broken downe his strong holds.

40 All they that goe by , spoile him: and
he is become a rebuke to his neighbors.

41 Thou hast set vp the right hand of his
enemies: and made all his aduersaries to
reioyce.

42 Thou hast taken away the edge of his
sword: and giuest him not victorie in the
battaile.

43 Thou hast put out his glory: and cast
his throne downe to the ground.

44 The dapes of his pouth hast thou
shortened: & couered him with dishonour.

45 Lord , howe long wilt thou hide thy
selfe for euer : and shall thy wrath burne
like fire?

46 Oh remember howe short my time is:
wherefore hast thou made all men for
nought?

47 What man is he that liueth, and shall
not see death : and shall hee deliuer his
soule from the hand of hell?

48 Lord,

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48 Loyd, where are thy olde louing kindnes-
 nesses: which thou swarest vnto Dauid
 in thy trueth?

49 Remember Loyde, the rebuke that
 thy seruants haue: & howe I doe beare in
 my bosome the rebukes of many people.

50 Wherewith thine enemies haue blas-
 phemed thee, & slandered the footesteps
 of thine anointed: praised be the Lord for
 euermore, Amen, Amen.

Domine, refugium. Psal. xc.

Lord, thou hast beene our refuge: from Morning
 Lone generation to another. prayer.

2 Before þe mountaines were brought
 forth, or euer the earth and the worlde
 were made: thou art God from euerslas-
 ting, and world without ende.

3 Thou turnest man to destruction: as
 gaine thou sayest, Come againe ye chil-
 dren of men.

4 For a thousand peeres in thy sight,
 are but as pesterday: seeing that is past
 as a watch in the night.

5 As soone as thou scatterest them, they
 are euen as a sleepe: and fade away sud-
 denly like the grasse.

6 In the morning it is greene, & grow-
 eth vp: but in þe euening it is cut downe,
 dyed vp, and withered.

7 For we consume away in thy displea-
 sure:

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sure : and are afraide at thy wꝛathfull indignation.

8 Thou hast set our misdoedes before thee : and our secret sinnes in the sight of thy countenance.

9 For when thou art angrie , all our daies are gone : we bring our peeres to an ende, as it were a tale that is tolde.

10 The daies of our age are threescore peeres & ten , & though men be so strong that they come to fourscore yeres : yet is their strength then but labour & sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wꝛath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our daies: that we may apply our hearts vnto wisdom.

13 Turne thee againe O Lord, at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie , & that soone : so shall we reioyce and be glad all the daies of our life.

15 Comfort vs againe now after the time that thou hast plagued vs : and for the peeres wherein wee haue suffered aduersitie.

16 Shew thy seruants thy worke : and their children thy glory.

17 And the glorious maiestie of the Lord our

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our God be vpon vs : prosper thou the
woyke of our hands vpon vs , & prosper
thou our handy woyke.

Qui habitat. Psal.xc.

Who so dwelleth vnder the defence
of the most High: shall abide vnder
the shadow of the Almightie.

2 I wil say vnto the Lord, Thou art my
hope and my strong holde : my God, in
him will I trust.

3 For he shall deliuer thee from p snare
of the hunter : and from the noisome pes
silence.

4 He shal defend thee vnder his wings,
and thou shalt be safe vnder his feathers:
his faithfulnessse and trueth shall be thy
shield and buckler.

5 Thou shalt not be afraide for any ter
rour by night : nor for the arrowe that
flieth by day.

6 For the pestilence that walketh in the
darkenesse: nor for the sicknesse that des
troyeth in the noone day.

7 A thousand shall fall beside thee , and
tenne thousand at thy right hand : but it
shall not come nigh thee.

8 Yea, with thine eyes shalt thou bes
holde: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast
set thy house of defence very high.

10 There

10 There shal no euill happen vnto thee:
neither shall any plague come nigh thy
dwelling.

11 For he shall giue his Angells charge
ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands:
þ thou hurt not thy foote against a stone.

13 Thou shalt go vpon the Lion and Adder:
the pong Lion and the Dragon shall
thou tread vnder thy feete.

14 Because he hath set his loue vpon me,
therefore shall I deliuer him: I shall lift
him vp, because he hath knowen my name.

15 He shall call vpon me, & I will heare
him: yea, I am with him in trouble, I
will deliuer him, & bring him to honour.

16 With long life will I satisfie him: and
shew him my saluation.

Bonum est confiteri. Psal. xcij.

It is a good thing to giue thanks vnto
the Lord: and to sing prayes vnto thy
Name, O most highest.

2 To tell of thy louing kindnesse early
in the morning: and of thy trueth in the
night season.

3 Vpon an instrument of ten strings,
and vpon the Lute: vpon a loude instru-
ment, and vpon the Harpe.

4 For thou Lord hast made me glad
through thy workes: and I will reioyce
in

Moneth. The xviij. day.

in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deepe.

6 No brutish man doeth not well consider this: & a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for ever, but thou Lord art the most highest for evermore.

8 For loe, thine enemies, O Lord, loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But my horne shall be exalted like the horn of an Unicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courtes of the house of our God.

13 They also shall bring forth more fruit in their age; and shall be fat and well liking.

14 That

14 That they may shewe howe true thy
Lord my strength is: and that there is no
vnrightheousnesse in him.

Dominus regnauit. Psal. xciiij.

Evening
prayer.

The Lord is King, & hath put on glorious
apparel: & the Lord hath put on his
apparell, & girded himselfe with strength.
2 He hath made the rounde world
sure: that it cannot be moued.

3 Euer since the world began, hath thy
seate beene prepared: thou art from euer
lasting.

4 The floods are risen O Lord, & floods
haue lift vp their voyce: the floods lift vp
their waues.

5 The waues of the sea are mightie, and
rage horribly: but yet the Lord that dwelleth
on high is mightier.

6 Thy testimonies, O Lord, are very
sure: holinesse becommeth thine house for
euer.

Deus ultionum. Psal. xciiij.

O Lord God to whom vengeance be-
longeth: thou God to whom ven-
geance belongeth, shewe thy selfe.

2 Arise, thou iudge of the world: and re-
ward the proud after their deservings.

3 Lord, how long shall the vngodly: how
long shall the vngodly triumph?

4 How long shall all wicked doers
speake

speake so vildaine fully: and make such
proude boasting?

5 They smite downe thy people, O
Lord: and trouble thine heritage.

6 They murder the widowe and the
stranger: and put the fatherlesse to death.

7 And yet they say, Truly, the Lord shall
not see: neither shall the God of Jacob
regard it.

8 Take heede ye vnwise among the peo-
ple: O ye fooles, when will ye vnder-
stand?

9 He that planted the eare, shall he not
heare: or hee that made the eye, shall he
not see?

10 O he that nutureth the heathen: is
is he that teacheth man knowledge, shall
not he punish?

11 The Lord knoweth the thoughts of
man: that they are but vaine.

12 Blessed is the man whom thou cha-
stisest, O Lord: and teachest him in thy
lawe.

13 That thou mapest giue him patience
in time of aduersitie: vntill the pit be dig-
ged vp for the vngodly.

14 For the Lord will not faile his people:
neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe
vnto iudgement: all such as be true in
heart

heart shall followe it.

16 Who will rise by with me against the wicked: or who wil take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had beene put to silence.

18 But when I said, my foote hath slipped: thy mercie O Lord, held me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to do with the stoole of wickednesse: which imagineth mischief as a lawe?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. xcv.

Morning
prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiuing: and shewe our selues glad

glad in him with Psalmes.

3 For the Lord is a great God: and a great King about all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship & fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, & the sheepe of his hands.

8 To day if ye wil heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proued me, and sawe my workes.

10 Fourtie peeres long was I grieved with this generation, and saide: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. xcvj.

O Sing vnto the Lord a newe song: Sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his name: be telling of his saluation from

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day

Day to day.

3 Declare his honour vnto the heathen
and his wonders vnto all the people.

4 For the Lord is great, and cannot
worthily be praised: he is more to be fea-
red then all gods.

5 As for all the gods of the Heathen,
they be but idoles: but it is the Lord that
made the heauens.

6 Glorie and worship are before him:
power and honour are in his sanctuarie.

7 Ascribe vnto the Lord, O ye kindreds
of the people: ascribe vnto the Lord wor-
ship and power.

8 Ascribe vnto the Lord the honour due
vnto his name: bring presents, and come
into his courts.

9 O worship the Lord in the beautie of
holinesse: let the whole earth stand in
awe of him.

10 Tell it out among the heathen, that
the Lord is King: and that it is he which
hath made the round world so fast that it
cannot be mooued, and how that he shall
iudge the people righteously.

11 Let the heauens reioyce, and let the
earth be glad: let the Sea make a noise,
and all that therein is.

12 Let the fildes be ioyfull, and all that is
in it: then shall all the trees of the wood
reioyce.

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reioyce before the Lord.

13 For he cometh, for he cometh to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. xcviij.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the Isles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on every side.

4 His lightnings gaue shine vnto the world: the earth sawe it, and was afraid.

5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted

farre aboue all gods.

10 O pe that loue the Lord, see that ye hate the thing that is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord pee righteous: and giue thanks for a remembrance of his holnesse.

Cantate Domino. Psal. xcviii.

uenting
prayer.

O Sing vnto the Lord a newe song: for he hath done marueilous things.

2 With his owne right hand, and with his holp arme: hath hee gotten himselte the victorie.

3 The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the Heathen.

4 He hath remembred his mercie and trueth toward the house of Israel: and all the endes of the world haue seene the saluation of our God.

5 Shewe your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiving.

Moneth, The xix. day.

thanksgiuing.

7 With Trumpets also & Shauimes:
O shewe your selues ioyfull befoze the
Lord the King.

8 Let the sea make a noise, and all that
therein is: the round world, and they that
dwell therein.

9 Let þ floods clap their hands, and let
the hills bee ioyfull together befoze the
Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the
world: and the people with equitie.

Dominus regnauit. Psal. xcix.

The Lord is king, be the people neuer
so vnpatient: he sitteth betweene the
Cherubims, be þ earth neuer so vnquiet.

2 The Lord is great in Sion: and high
aboue all people.

3 They shal giue thanks vnto thy name:
which is great, wonderfull and holy.

4 The Kings power loneth indgement,
thou hast prepared equitie: thou hast ere-
cuted indgement and righteousnesse in
Jacob.

5 O magnifie the Lorde our God: and
fall downe befoze his footestoolle, for he is
holy.

6 Moses and Aaron among his priests,
and Samuel among such as call vpon
his Name: these called vpon the Lord.

An. iii.

and

and he heard them.

7 He spake vnto them out of the cloude pillar: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou forganest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. C.

O Be ioyfull in the Lord all ye landes: serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is hee that hath made vs, and not wee our selues: wee are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his courts with praise: be thankfull vnto him, and speake good of his name.

4 For the Lord is gracious, his mercie is euermore lasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. Cj.

My song shall be of mercie and iudgement: vnto thee, O Lord, will I sing.

2 O let me haue understanding: in the way of godlinesse.

Moneth. The xx. day.

3 When wilt thou come vnto me : I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulness : there shall no such cleaue vnto me.

5 A frowarde heart shall depart from me: I will not know a wicked person.

6 Who so prauily slandereth his neighbours : him will I destroy.

7 Who so hath also a proude looke, and high stomacke : I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leaueth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes, shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land : that I may roote out all wicked doers from the cite of the Lord.

Domine exaudi. Psal. Cij.

HEare my prayer, O Lord: and let my Morning crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble : encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away
like smoke : and my bones are brent up
as it were a fire brand.

4 My heart is smitten downe, and wi-
thered like grasse : so that I forget to eat
my bread.

5 For the voyce of my groning : my
bones will scarce cleave to my flesh.

6 I am become like a Pelicane in the
wildernesse : and like an Owle that is in
the desert.

7 I haue watched, and am euen as it
were a sparrowe: that sitteth alone vpon
the house top.

8 Mine enemies reuile me all the day
long : and they that are mad vpon me,
are sworne together against me.

9 For I haue eaten ashes as it were
bread : and mingled my drinke with
weeping.

10 And that because of thine indignation
and wrath : for thou hast taken me vp,
and cast me downe,

11 My dayes are gone like a shadowe:
and I am withered like grasse.

12 But thou, O Lord, shalt endure for-
euer : and thy remembrance throughout
all generations.

13 Thou shalt arise & haue mercie vpon
Sion : for it is time that thou haue mers-

Moneth. The xx. day.

rie vpon her, pea, the time is come.

14 And why : thy seruantes thinke vpon her stones : and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord : and all the kings of the earth thy Maiestie.

16 When the Lord shall builde by Sion : and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be boine, shall praise the Lord.

19 For hee hath looked downe from his Sanctuarie : out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie : and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion : and his worship at Hierusalem.

22 When the people are gathered together : and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney : and shortened my dayes.

24 But I laide, O my God, take me not awap

Moneth. The xx. day.

away in the middest of mine age : as for
thy peeres , they endure throughout all
generations.

25 Thou Lord in the beginning hast laid
the foundation of the earth: and the hea-
uens are the worke of thy hands.

26 They shall perish , but thou shalt en-
dure : they all shall waxe olde as doeth a
garment.

27 And as a besture shalt thou change
them, and they shalbe changed : but thou
art the same , & thy peeres shall not faile.

28 The childre of thy seruants shal con-
tinue : and their seede shall stand fast in
thy sight.

Benedic anima. Psal. Ciiij.

Praise the Lord, O my soule : & all that
is within me, praise his holy Name.

2 Praise the Lord, O my soule : and for-
get not all his benefites.

3 Which forgiveth all thy sinne : and
healeth all thine infirmities.

4 Which saueth thy life from destructi-
on: and crowneeth thee with mercie and
louing kindnesse.

5 Which satisfieth thy mouth with
good things: making thee young and lu-
stie as an Eagle.

6 The Lord executeth righteousnesse
and iudgement : for all them that are op-
pressed

pressed with wrong.

7 He shewed his wayes vnto spouses:
his workes vnto the children of Israel.

8 The Lord is full of compassion & mercie:
long suffering, and of great goodnesse.

9 He will not alway be chiding: neither
keepe he his anger for ever.

10 He hath not dealt with vs after our
sinnes: nor rewarded vs according to our
wickednesse.

11 For looke howe high the heauen is in
comparison of the earth: so great is his
mercie also toward them that feare him.

12 Looke howe wide also the East is from
the West: so farre hath he set our sinnes
from vs.

13 Yea, like as a father pitieth his owne
children: euen so is the Lord mercifull
vnto them that feare him.

14 For hee knoweth whereof wee bee
made: he remembreth that wee are but
dust.

15 The dayes of man are but as grasse:
for he flourisheth as a floure of the fildes.

16 For as soone as the winde goeth ouer
it, it is gone: and the place thereof shall
knowe it no moe.

17 But the mercifull goodnesse of the
Lord endureth for ever and ever, vpon
them that feare him; and his righteous
nesse

nesse vpon childrens children.

18 Euen vpon such as keepe his com-
mandment: and thinke vpon his commaunders
ments to doe them.

19 The Lord hath prepared his seate in
heauen: & his kingdome ruleth ouer all.

20 O praise the Lord ye Angels of his,
ye that exeele in strength: ye that fulfill his
commaundement, and hearken vnto the
voyce of his wordes.

21 O praise the Lord al ye his hostes: ye
seruants of his that doe his pleasure.

22 O speake good of the Lord all ye
workes of his, in all places of his domi-
nion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. Ciiij.

Euening
prayer.

Praise thou Lord, O my soule: O Lord my
God thou art become exceeding glo-
rious, thou art clothed with maiestie and
honour.

2 Thou deckest thy selfe with light as it
were with a garment: and spreadest out
the heauens like a curtaine.

3 Which lapeth his beames of his cham-
ber in the waters: and maketh the clouds
his charet, and walketh vpon the wings
of the winde.

4 He maketh his angels spirites: and
his ministers a flaming fire.

5 He laid the foundations of the earth:
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that it neuer should mooue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they fle: at the voyce of thy thunder they are afraide.

8 They goe vp as high as the hils and downe to the valleys beneath: euen vnto the place which thou hast appointed for the.

9 Thou hast set them their boundes, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beasts of the fildes drinke thereof: and the wilde asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 He bringeth forth grasse for the cattel: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Ioyde also are full of

of sappe : euen the Cedars of Libanus
which he hath planted.

17 Wherein the birds make their nestes:
and the firre trees are a dwelling for the
Storke.

18 The high hills are a refuge for the
wilde Goates: and so are the stony rockes
for the Conies.

19 He appointed the Moone for certaine
seasons: and the Sunne knoweth his go-
ing downe.

20 Thou makest darkenesse, that it may
be night: wherein all the beastes of the
forest doe moue.

21 The Lions roaring after their pray:
doe seeke their meate at God.

22 The sunne ariseth, and they get them
away together: and lay them downe in
their dennes.

23 Man goeth forth to his worke, and to
his labour: vntill the euening.

24 O Lord, howe manifolde are thy
workes: in wisdom hast thou made
them all, the earth is full of thy riches.

25 So is the great and wide Sea also:
wherein are things creeping innumera-
ble, both small and great beastes.

26 There goe the ships, and there is that
Amiathan: whom thou hast made to
take his pastime therein,

Moneth. The xxj. day.

27 These waite all vpon thee: that thou
mayest giue them meate in due season.

28 When thou givest it them, they gas
ther it: and when thou openest thy hand,
they are filled with good.

29 When thou hidest thy face, they are
troubled: when thou takest away their
breathe, they die, and are turned againe to
their dust.

30 When thou lettest thy breathe goe
forth, they shall be made: and thou shalt
renewe the face of the earth.

31 The glorious maiestie of þ Lord shall
endure for ever: the Lord shall reioyce in
his workes.

32 The earth shall tremble at the looke
of him: if he doe but touche the hills, they
shall smoke.

33 I will sing vnto the Lord as long as
I liue: I will praise my God, while I
haue my being.

34 And so shall my wordes please him:
my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed
out of the earth, and the vngodly shall
come to an ende: praise thou the Lorde, &
my soule, praise the Lord.

Confitemini Domino. Psal. Cx.

O Giue thanks vnto the Lord, and call Morning
vpon his name: tell the people what prayer.

Do, i.

things

Moneth. The xxj. day.

things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderful workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath beene alway mindefull of his couenant and promise: that he made to a thousand generations.

9 Euen the couenant that he made with Abraham: and the oth that he sware vnto Isaac.

10 And appointed the same vnto Jacob for a law: and to Israel for an euermlasting testament.

11 Saying, Vnto thee will I giue þ land of Chanaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome

to

to another people.

14 Hee suffered no man to doe them wrong: but rejoyced euen Kings for their sakes.

15 Touch not mine anointed: and do my Prophets no harme.

16 Whereouer, he called for a dearth vpon the land: and destroyed all the provision of bread.

17 But he had sent a man befoze them: euen Ioseph which was sold to be a bond seruant.

18 Whose feete they hurt in the stocks: the prion entred into his soule.

19 Until the time came p his cause was knowen: the worde of the Lord tried him.

20 The king sent and deliuered him: the prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That hee might enforme his princes after his will: and teach his Senatours wisdom.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vnruefully with

his seruants.

26 Then sent he Moses his seruant; and Aaron whom he had cholen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenes, and it was darke: & they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: pea, euen in their kings chambers.

31 He spake the word, and there came al manner of flies: & lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

34 He spake the worde, and the grasshoppers came, & caterpillers innumerable: and did eate vp al the grasse in their land, and deuoured the fruite of their ground.

35 He smote all the first bozne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraide of them.

38 He spied out a cloud to be a couering:
and

and fire to giue light in the night season.

39 **W**hen their desire he brought quakes : & he filled them with the bread of heauen.

40 **H**e opened the rocke of stone, and the waters flowed out : so that riuers ranne in dry places.

41 **F**or why? hee remembred his holy promise : and Abraham his seruant.

42 **A**nd hee brought forth his people with ioy: and his chosen with gladnesse.

43 **A**nd gaue them the landes of the heathen : and they tooke the labours of the people in possession.

44 **T**hat they might keepe his statutes : and obserue his lawes.

Confitemini Domino. Psal. Cvj.

O Giue thanks vnto the Lord, for he is gracious : and his mercie endureth for euer. Euening Prayer.

2 **W**ho can expresse the noble actes of the Lord : or shew forth all his praise?

3 **B**lessed are they that alway keepe iudgement : and doe righteousnesse.

4 **R**emember me, O Lord, according to the fauour that thou bearest vnto thy people : O visite me with thy saluation.

5 **T**hat I may see the felicitie of thy chosen : and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance,

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt: neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuerthelesse, he helped them for his names sake: that hee might make his power to be knownen.

9 He rebuked the red sea also, and it was dried vp: so he led them througħ þe deepe, as througħ a wilderness.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemye.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then belieued they his wordes: and sang praise vnto him.

13 But within a while they forgate his workes: & would not abide his counsell.

14 But lust came vpon them in the wilderness: & they tempted God in þe desert.

15 And he gaue them their desire: & sent leanenesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, & swallowed vp Dathan: and couered the congregation

of Abiram.

18 And fire was kindled in their company: the flame burnt by the vngodly.

19 They made a calse in Horeb: & worshipped the molten image.

20 Thus they turned their glorie: into the similitude of a calse that eateth hay.

21 And they forgate God their sauour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red sea.

23 So he saide he would haue destroyed them, had not Moses his chosen stode before him in the gap: to turne away his wrathfull indignation, lest he shoulde destroy them.

24 Yea, they thought scoorne of that pleasant land: and gaue no credence vnto his worde.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against the: to ouerthrow them in the wilderness.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioynded themselves vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stood by Phinees, and piayed:
and so the plague ceased.

31 And that was counted vnto him for
righteousnesse: among all posterities for
euermore.

32 They angered him also at the waters
of strife: so that he punished Moles for
their sakes.

33 Because they prouoked his spirit: so
that he spake vnadvisedly with his lips.

34 Neither destroyed they the heathen:
as the Lord commanded them.

35 But were mingled among the Hea-
then: and learned their workes.

36 In so much that they worshipped
their idoles, which turned to their owne
decay: yea, they offered their sonnes and
daughters vnto devils.

37 And shed innocent blood, euen the
blood of their sonnes and of their daugh-
ters: whom they offered vnto the idoles
of Chanaan, and the lande was defiled
with blood.

38 Thus were they stayned with their
owne workes: and went a whoying with
their owne inuentions.

39 Therefore was his wrath of the Lorde
kindled against his people: in so much
that he abhorred his owne inheritance.

40 And he gaue them ouer into his hand
of

Moneth. The xxij. day.

of the heathen: and they that hated them,
were lords ouer them.

41 Their enemies oppressed them: and
had them in subiection.

42 Many a time did hee deliuer them:
but they rebelled against him with their
owne inuentions, & were brought downe
in their wickednesse.

43 Nevertheless, when he saw their ad-
uersitie: he heard their complaint.

44 He thought vpon his covenant, and
pitied them according vnto the multitude
of his mercies: yea, he made all those that
had led them away captiue to pitie them.

45 Deliuer vs, O Lord our God, and gas-
ther vs from among the heathen: that
wee may giue thanks vnto thy help
name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel,
from euerlasting, & world without ende:
and let all the people say, Amen.

Confitemini. Psal. Cviij.

O Giue thanks vnto the Lord, for he is Morning
gracions: and his mercie endureth prayer.
for euer.

2 Let them giue thanks whom the Lord
hath redeemed: and deliuered from the
hand of the enemye.

3 And gathered them out of the lands,
from

Moneth, The xxij. day.

from the East, and from the West: from
the North, and from the South.

4 They went astray in þ wilderness out
of the way: & found no citie to dwell in.

5 Hungry and thirstie: their soule fainted
in them.

6 So they cried vnto the Lorde in their
trouble: and he deliuered them from their
distresse.

7 He led them forth by the right way:
that they might goe to the citie where
they dwelt.

8 O that men would therefore praise the
Lorde for his goodnesse: and declare the
wonders that hee doeth for the children
of men.

9 For he satisfieth the empty soule: and
fillethe the hungry soule with goodnesse.

10 Such as sit in darkenesse, and in the
shadow of death: being fast bound in mis-
serie and prion.

11 Because they rebelled against the
words of the Lord: and lightly regarded
the counsell of the most High.

12 Hee also brought downe their heart
through heavinesse: they fell downe, and
there was none to helpe them vp.

13 So when they cried vnto the Lorde in
their trouble: hee deliuered them out of
their distresse.

14 For

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Moneth. The xxij. day.

14 For he brought them out of darkness
and out of the shadowe of death: & brake
their bands in sunder.

15 O that men would therefore praise the
Lord for his goodnes: & declare the wons
ders that he doth for the childen of men.

16 For he hath broken þ gates of brass:
and smitten the barres of yron in sunder.

17 Foolish men are plagued for their of
fence: and because of their wickednesse.

18 Their soule abhorred all maner of
meat: and they were euen hard at deaths
dooze.

19 So when they cried vnto the Lord in
their trouble: hee deliuered them out of
their distresse.

20 He sent his worde and healed them:
& they were saued from their destruction.

21 O that men would therefore praise
the Lord for his goodnes: and declare the
wonders that he doeth for the childen of
men.

22 That they would offer vnto him the
sacrifice of thankesgiuing: and tell out his
workes with gladnes.

23 They that goe downe to the Sea in
ships: and occupie their busines in great
waters.

24 These men see the workes of the Lord:
and his wonders in the deepe.

25 For

at

25 For at his word the stormy winde arise-
th: which listeth vp & wanes thereof.

26 They are caried vp to the heauen, &
downe againe to the deepe: their soule
melterh away because of the trouble.

27 They reele to & fro, and stagger like a
drunken man: and are at their wits end.

28 So when they crie vnto the Lord in
their trouble: hee deliuereth them out of
their distresse.

29 For he maketh the storme to cease: so
that the wanes thereof are still.

30 Then are they glad, because they be at
rest: and so he bringeth them vnto the ha-
men where they would be.

31 O that men would therefore praise
the Lord for his goodnesse: and declare
the wonders that he doth for the children
of men.

32 That they would exalt him also in a
congregation of the people: and praise
him in the seate of the Elders.

33 Which turneth the floods into a wil-
bernes: and drieth vp the water springs.

34 A fruitful land maketh he barren: for
the wickednes of them that dwel therein.

35 Again, he maketh the wilbernesse a
standing water: and water springs of a
dye ground.

36 And there he setteth the hungry: that
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37 That they may sowe their land, and
plant vineyards: to peeple them fruites
of increase.

38 He blesseth them, so that they multi-
ply exceedingly: and suffereth not their
cattell to decrease.

39 And againe, when they are minished
and brought lowe: through oppression,
through any plague or trouble.

40 Though he suffer them to be euill in-
treated through tyrants: and let them
wander out of the way in the wilderness.

41 Yet helpeth he the poore out of mis-
erie: and maketh him householdes like a
flocke of sheepe.

42 The righteous will consider this, and
reioyce: and the mouth of all wickednesse
shall be stopped.

43 Who so is wise, will ponder these
things: and they shall vnderstand the los-
ing kindnesse of the Lord.

Paratum cor meum. Psal. Cvij.

O God, my heart is ready, my heart is Euening
ready: I will sing and giue praise prayer.
with the best member that I haue.

2 Awake thou Lute and Harpe: I my
selfe will awake right early.

3 I will giue thanks vnto thee, O Lord,
among the people: I will sing psalmes
vnto

vnto thee among the nations.

4 For thy mercie is greater then the
heauens: and thy trueth reacheth vnto
the cloudes.

5 Set vp thy selfe O God, aboue the
heauens: & thy glozy aboue all the earth.

6 That thy beloued may be deliuered:
let thy right hand saue them, and heare
thou me.

7 God hath spoken in his holinesse:
I will reioyce therefore, & diuide Sichem
and mete out the valley of Succoth.

8 Gilead is mine, & Manasses is mine
Ephraim also is p strength of my head.

9 Iuda is my law giuer, Moab is my
washpot: ouer Edom will I cast out my
shoe, vpo the Philistims wil I triumph.

10 Who will leade me into the strong
citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God
and wilt not thou O God goe forth with
our hostes?

12 O helpe vs against the enimie: for
vaine is the helpe of man.

13 Through God we shall do great actes
and it is hee that shall treade downe our
enemies.

Deus laudem. Psal. Cix.

Holde not thy tongue, O God of
Hypocrite: for the mouth of the vngodly
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Moneth, The xxij. day.

pea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and sought against me without a cause.

3 For the loue that I had vnto them, lo, they take now my contrarie part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: & let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another take his office.

8 Let his children be fatherlesse: and his wife a widowe.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume al that he hath: & let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed; and in the

the next generation let his name be cleane
put out.

13 Let the wickednesse of his fathers be
had in remembrance in the sight of the
Lord : and let not the sinne of his mother
be done away.

14 Let them alway be before the Lord:
that he may roote out the memoriall of
them from off the earth.

15 And that because his minde was not
to doe good : but persecuted the poore
helplesse man , that hee might slay him
that was vexed at the heart.

16 His delight was in cursing , & it shall
happen vnto him : he loued not blessing,
therefoze shall it be farre from him.

17 He clothed himselfe with cursing like
as with a raiment: and it shall come into
his bowels like water , and like oyle into
his bones.

18 Let it be vnto him as the cloke that
he hath vpon him: and as the girdle that
he is alway girded withall.

19 Let it thus happen from the Lord
vnto mine enemies : and to those that
speake euill against my soule.

20 But deale thou with me , O Lord
God , according vnto thy Name : for
sweete is thy mercie.

21 O deliuer me, for I am helplese & poore
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and my heart is wounded within me.

22 I goe hence like the shadow that departeth: & am dyen away as the Grass hopper.

23 My knees are weake through fasting: my flesh is dried up for want of fatnesse.

24 I became also a rebuke vnto the: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) Oh saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them bee confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: & let them coner themselves with their owne confusion as with a cloke.

29 As for mee, I will giue great thanks vnto the Lord with my mouth: & praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrightrous Iudges.

Dixit Dominus. Psal. Cx.

The Lord sayd vnto my Lord: sit thou Morning
Tou my right hand, vntil I make thine prayer.
enemies thy footestool.

2 The Lord shal send his rod of thy power
out

out of Sion: be thou ruler euen in \bar{p} mid
among thine enemies.

3 In the day of thy power shal the peo
ple offer thee free will offerings with a
holp worship: the deaw of thy birth is
the wombe of the morning.

4 The Lord sware, and will not repent
thou art a Priest for euer, after the orde
of Melchisedech.

5 The Lord vpon thy right hand: he
wound euē kings in \bar{p} day of his wrath.

6 He shall iudge among the heathen, he
shall fill the places with the dead bodies
& smite in sunder the heads ouer diuers
countries.

7 He shal drinke of the brook in the way
therefoze shall he lift vp his head.

Confitebor tibi. Psal. Cxi.

I Will giue thanks vnto \bar{p} Lord with my
whole heart: secretly among the saintly
full, and in the Congregation.

2 The workes of the Lord are great:
sought out of all them that haue pleasure
therin.

3 His worke is worthy to be praised and
had in honour: and his righteousness en
dureth for euer.

4 The merciful and gracious Lord hath
so done his marueilous works: that they
ought to be had in remembrance.

5 He hath giuen meate vnto them that feare him: he shall euer be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudgement: all his commandments are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commaunded his covenant for euer, holp and reuerence is his name.

10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. Cxii.

Blessed is the man that feareth y^e Lord: He hath great delight in his commandments.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth by light in the darkenesse: he is mercifull, louing and righteous.

5 A good man is mercifull and lendeth;
and wil guide his words with discretion.

6 For he shal neuer be mooued: and the
righteous shal bee had in an euerlasting
reminbrance.

7 He will not be afraid for any euill things:
for his heart standeth fast, and be-
leueth in the Lord.

8 His heart is establiſhed, and will not
shinke: vntill he see his desire vpon his
nemies.

9 He hath disperſed abroad and given to
the poore: and his righteouſneſſe remaineth
for euer, his hoſne ſhall bee exalted
with honour.

10 The vngodly ſhal ſee it, & it ſhal grieve
him: he ſhal gnath with his teeth & con-
ſume away, the deſire of the vngodly ſhal
perish.

Laudate pueri. Pſal. Cxiiij.

Praiſe the Lord (ye ſeruants:) & praiſe
the name of the Lord.

2 Blessed be the name of the Lord: from
this time forth for euer more.

3 The Lords name is praiſed: from the
riſing vp of the Sunne, vnto the going
downe of the ſame.

4 The Lord is high aboue all heathen:
and his glory aboue the heauens.

5 Who is like vnto the Lord our God,
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Moneth. The xxiii. day.

that hath his dwelling so high : and yet
humbleth himselfe to behold the things
that are in heauen and earth?

6 He taketh vp the simple out of the dust:
and lifteth the poore out of the mire.

7 That he may set him with the Princes:
euen with the princes of his people.

8 He maketh the barren woman to keep
house: & to be a ioyful mother of children.

In exitu Israel. Psal. Cxiiij.

When Israel came out of Egypt: & Euening
the house of Jacob from among prayer.
the strange people.

2 Juda was his sanctuarie: and Israel
his dominion.

3 The Sea saw that, and fled: Iordane
was driuen backe.

4 The mountains skipped like rammes:
and the litle hils like pong sheepe.

5 What ayleth thee, O thou sea, that thou
fleddest: and thou Iordan, that thou
wast driuen backe?

6 Pee monntaines that pe skipped like
Rammes: & pe litle hils like pong sheepe?

7 Tremble thou earth at the ptesence of
the Lord: at the ptesence of the God of
Jacob.

8 Which turned the hard rocke into a
standing water: and the flint stone into a
springing Well.

Moneth. The xxij. day.

Non nobis Domine. Psal. Cxv.

Not vnto vs, O Lord, not vnto vs, but
vnto thy name giue the praise: for thy
louing mercy, and for thy trucths sake.
2 Wherfoze shal the Heathen say: Wher
is now their God?
3 As for our God, he is in heauen: hee
hath done whatsoever pleased him.
4 Their idoles are siluer and gold: euen
the worke of mens hands.
5 They haue mouthes, and speake not:
eyes haue they, and see not.
6 They haue eares, and heare not: noses
haue they, and smel not.
7 They haue hands, & handle not, feete
haue they, and walke not: neither speake
they throughe their thioate.
8 They that make them, are like vnto
them: and so are al such as put their trust
in them.
9 But thou house of Israel, trust thou in
the Lord: he is their succour and defence.
10 Pre house of Aaron, put pour trust in
the Lord: he is their helper and defender.
11 Pre that feare the Lord, put pour trust
in the Lord: he is their helper & defender.
12 The Loyde hath bene mindfull of vs,
and he shall blesse vs: euen he shall blesse
the house of Israel, he shal blesse the house
of Aaron.

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Moneth. The xxiiij. day.

13 He shal blesse them that feare the Lord:
both small and great.

14 The Lord shal encrease you more and
more: you and your children.

15 We are the blessed of the Lord: which
made heauen and earth.

16 All the whole heauens are the Lords:
the earth hath he giuen to the children of
men.

17 The dead praise not thee, O Lord: nei-
ther all they that goe down into silence.

18 But we wil praise the Lord: from this
time forth for evermore. Praise the
Lord.

Dilexi quoniam. Psal. Cxvi.

I Am well pleased: that the Lord hath
heard the voyce of my prayer.

Morning
prayer.

2 That hee hath euclined his eare vnto
me: therfore will I call vpon him as long
as I liue.

3 The snares of death compassed mee
round about: and the paines of hell gate
hold vpon me.

4 I shall find trouble and heaviness, and
I shal call vpon the name of the Lord: O
Lord, I beseech thee, deliuer my soule.

5 Gracious is the Lord and righteous:
pea our God is mercifull.

6 The Lord preserveth the simple: I was
in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my
soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my
soule from death: mine eyes from teares,
and my feete from falling.

9 I will walke before the Lord: in the
land of the liuing.

10 I beleued, & therefore will I speake,
but I was sore troubled: I sayd in my
haste, All men are liars.

11 What reward shall I giue vnto the
Lord: for all the benefites that hee hath
done vnto me?

12 I wil receiue the cup of saluation: and
call vpon the name of the Lord.

13 I wil pay my vowes now in the pres
ence of all his people: right deare in the
sight of the Lord, is the death of his
Saints.

14 Behold (O Lord) how that I am thy
seruant: I am thy seruant, and the sonne
of thine handmaid, thou hast broken my
bonds in sunder.

15 I will offer to thee the sacrifice of
thankesgiving: and will call vpon the
Name of the Lord.

16 I will pay my vowes vnto the Lord,
in the sight of all his people: in the courts
of the Lords house, enen in the middes of
thee, O Hierusalem. Praise the Lord.

Laudate

Moneth. The xxiiij. day.

Laudate Dominum. Psal. Cxvii.

O Praise the Lord all ye heathen: praise him all ye nations.

2 For his mercifull kindnes is ever more and more toward vs: & the trueth of the Lord endureth for ever. Praise the Lord.

Confitemini. Psal. Cxviiij.

O Give thanks vnto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confesse þ he is gracious: & that his mercy endureth for ever.

3 Let the house of Aaron now confesse: that his mercy endureth for ever.

4 Yea, Let them now that feare the Lord, confesse: that his mercy endureth for ever.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 Thep

Moneth. The xxiiij. day.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my strength & my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of þ righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but hee hath not giuen me ouer vnto death.

19 Open mee the gates of righteousness: that I may goe into them, & giue thanks vnto the Lord.

20 This is the gate of the Lord: þ righteous shall enter into it.

21 I wil thanke thee, for thou hast heard me: and art become my saluation.

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Moneth. The xxiiij. day.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lordes doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we wil reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be hee that commeth in the Name of the Lord: we haue wilhed you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cordes, pea, euen vnto the hoynes of the altar.

28 Thou art my God, and I wil thanke thee: thou art my God, and I wil praise thee.

29 O giue thanks vnto the Lord, for he is gracious: & his mercie endureth for euer.

Beati immaculati. Psal. Cxix.

Blessed are they that are undefiled in the way: and walke in the lawe of the Lord. Euening prayer.

2 Blessed are they that keep his testimonies: & seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently

ligeritly keepe thy commandements.

5 Wh that my wayes were made so direct: that I might keepe thy statutes.

6 So shal I not be confounded: while I haue respect vnto al thy comādements.

7 I will thanke thee with an unfained heart: when I shal haue learned thy iudgements of thy righteousness.

8 I wil keepe thy ceremontes: O forsake me not vtterly.

In quo corriget.

Wherewithall shall a poong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wiong out of thy commandements.

3 Thy wordes haue I hid within mine heart: I should not sinne against thee.

4 Blessed art thou, O Loyd; O teach me thy statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy statutes: and I will not forget thy word.

Recribue

Moneth. The xxlij. day.

Retribue seruo tuo.

O Doe well vnto thy seruante: that I
may liue, and keepe thy word.

2 Open thou mine eyes: that I may see
the wonderous things of thy law.

3 I am a stranger vpon earth: & hide not
thy commandements from me.

4 My soule breaketh out for the very fer-
uent desire: that it hath allway vnto thy
indgements.

5 Thou hast rebuked the proud: and cur-
sed are they that doe erre from thy com-
mandements.

6 I turne from me shame and rebuke:
for I haue kept thy testimonies.

7 Princes also did sit and speake against
mee: but thy seruant is occupied in thy
statutes.

8 For thy testimonies are my delight:
and my counsellors.

Adhæsit pavimento.

My soule cleaueth to the dust: & quic-
ken thou me according to thy word.

2 I haue knowledged my wayes, & thou
heardest me: & teach me thy statutes.

3 Make me to vnderstand the way of thy
commandements: and so shal I talke of
thy wonderous works.

4 My soule melteth away for very hea-
rines: comfort thou me according to thy
word.

5 Take

- 5 Take from me the way of lying: and
cause thou me to make much of thy law.
6 I haue chosen the way of trueneth: and
thy iudgements haue I laid before me.
7 I haue sticken vnto thy testimonies:
O Lord confound me not.
8 I wil runne the way of thy comman-
dements: when thou hast set my heart at
libertie.

Legem pone.

Morning
prayer.

Teach me, O Lord, the way of thy sta-
tutes: and I shall keepe it vnto the
ende.

- 2 Giue me vnderstanding, and I shall
keepe thy law: yea, I shall keepe it with
my whole heart.
3 Make me to go in the path of thy com-
mandements: for therein is my desire.
4 Incline mine heart vnto thy testimo-
nies: and not to couetousnesse.
5 O turne away mine eies, lest they be-
hold vanitie: and quicken thou me in thy
way.
6 O stablish thy word in thy seruant:
that I may feare thee.
7 Take away the rebuke that I am a-
fraid of: for thy iudgements are good.
8 Beholde, my delight is in thy com-
mandements: O quicken me in thy right-
eousnesse.

Et

Et veniat super me.

L Et thy louing mercie come also vnto me, O lord: euen thy saluation, according vnto thy word.

2 So shal I make answer vnto my blasphemers: for my trust is in thy word.

3 I take not the word of thy trueth vnterly out of my mouth: for my hope is in thy iudgements.

4 So shal I allway keepe thy law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commandements.

6 I wil speake of thy testimonies also, euen before kings: & wil not be ashamed.

7 And my delight shall be in thy commandements: which I haue loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verti tui.

O Thinke vpon thy seruant, as concerning thy worde: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy lawe.

4 For I remembred thine everlasting

judgements, O Lord: & received comfort.
5 I am horribly afraid: for the vngodly
that forsake thy law.

6 Thy statutes haue bene my songs: in
the house of my pilgrimage.

7 I haue thought vpon thy name, O Lord,
in the night season: & haue kept thy law.

8 This I had: because I kept thy com-
mandements.

Portio mea Domine.

Thou art my portion, O Lord: I haue
promised to keepe thy law.

2 I made my humble petition in thy
presence with my whole heart: O be merc-
rifull vnto me according to thy word.

3 I called mine owne wayes to remem-
brance: and turned my feete vnto thy tes-
timonies.

4 I made haste, and prolonged not the
time: to keepe thy commandements.

5 The congregation of the vngodly haue
robbed me: but I haue not forgotten thy
law.

6 At midnight I will arise to giue thanks
vnto thee: because of thy righteous iudge-
ments.

7 I am a companion of all them þat feare
thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mers-
cie: O teach me thy statutes.

Bonitatem

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Moneth. The xxv. day.

Bonitatem fecisti.

O Lord, thou hast delt graciously with
thy servant: according to thy word.

2 I learne me true vnderstanding and
knowledge: for I haue beleueed thy com-
mandements.

3 Before I was troubled I went wrōg:
but now haue I kept thy word.

4 Thou art good and gracious: O teach
me thy statutes.

5 The proud haue imagined a lie against
me: but I wil keep thy commandements
with my whole heart.

6 Their heart is as fat as bryare: but
my delight hath bene in thy law.

7 It is good for me that I haue bene in
trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer vnto
me: then thousands of gold and silver.

Manus tuæ fecerunt me.

Thy hands haue made me, and fashio- Euening
prayer.
ned mee: O giue mee vnderstanding,
that I may learn thy commandements.

2 They that feare thee, wil be glad when
they see me: because I haue put my trust
in thy word.

3 I know (O Lord) that thy iudgements
are right: and that thou of very faithful-
nesse hast caused me to be troubled.

4 O let thy mercifull kindneſſe bee my
comfozt:

¶ q. i.

comfort: according to thy word vnto thy
seruant.

5 O let thy louing mercies come vnto me
p I may liue: for thy law is my delight.

6 Let the proud be confounded, for they
goe wickedly about to destroy me: but I
will be occupied in thy commandements.

7 Let such as feare thee, & haue knowen
thy testimonies: be turned vnto me.

8 O let my heart bee sound in thy sta-
tutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluati-
on: and I haue a good hope because
of thy word.

2 Mine eyes long sore for thy word: say-
ing, O when wilt thou comfort me?

3 For I am become like a bottell in the
smoke: yet do I not forget thy statutes.

4 How many are the dayes of thy ser-
uaunt: when wilt thou bee auenged of
them that persecute me?

5 The proud haue digged pits for mee:
which are not after thy law.

6 All thy commandements are true: they
persecute me falsly. O be thou my helpe.

7 They had almost made an end of mee
vpon earth: but I forsooke not thy com-
mandements.

8 O quicken mee after thy louing kind-
ness

ness: and so shall I keepe the testimonies
of thy mouth.

In aeternum Domine.

O Lord, thy word: endureth for ever in
heaven.

2 Thy truth also remaineth from one
generation to another: thou hast laied the
foundation of the earth, and it abideth.

3 They continue this day according to
thine ordinance: for all things serue thee.

4 If my delight had not bene in thy law:
I should haue perished in my trouble.

5 I will neuer forget thy commandes-
ments: for with them thou hast quickes-
ned me.

6 I am thine, O saue mee: for I haue
sought thy commandements.

7 The vngodly layd waite for me, to des-
troy mee: but I will consider thy testis-
monies.

8 I see that all things come to an end: but
thy commandement is exceeding broad.

Quomodo dilexi.

Lord, what looe haue I vnto thy law:
All the day long is my studie in it.

2 Thou through thy commandements
hast made mee wiser then mine enemies:
for they are euer with ine.

3 I haue more vnderstanding then my tea-
chers: for thy testimonies are my studie.

4 I am wiser then the aged : because I keepe thy commandements.

5 I haue refrained my feete from enery euill way: that I may keepe thy word.

6 I haue not shynke from thy iudgements: for thou teacheest me.

7 O how sweet are thy words vnto my throte : yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding : therefore I hate all wicked wayes.

Lucerna pedibus meis.

ning
cr.

Thy word is a lanterne vnto my feete: and a light vnto my paths.

2 I haue swoyne, & am stedfastly purposed : to keepe thy righteous iudgements.

3 I am troubled aboue measure : quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in mine hand: yet doe I not forget thy lawe.

6 The vngodly haue laied a snare for me: but yet I swarued not fro thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer : and why? they are

Moneth. The xxvi. day.

are theb erp iop of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things:
but thy law doe I loue.

2 Thou art my defence and shield: and
my trust is in thy word.

3 Away from mee, pee wicked: I will
keepe the commandements of my God.

4 O stablish me according vnto thy word,
that I may liue: and let me not be disap-
pointed of my hope.

5 Hold thou me vp, & I shalbe safe: yea,
my delight shalbe euer in thy statutes.

6 Thou hast troden downe all them that
depart from thy statutes: for they ima-
gine but deceit.

7 Thou puttest away all the vngodly of
the earth like drosse: therefore I loue thy
testimonies.

8 My flesh trembleth for feare of thee:
and I am afraid of thy indgements.

Feci iudicium.

I Deale with the thing that is lawfull and
right: O giue mee not ouer vnto mine
oppressors.

2 Make thou thy seruant to delight in
that which is good: that the proud do me
no wrong.

3 Mine eyes are wasted away with longing for thy health: & for the word of thy righteousness.

4 O deale with thy seruante according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hand: for they haue destroyed thy law.

7 For I loue thy commandements: as boue gold and precious stone.

8 Therefore hold I straight all thy commandements: and all false wapes I utterly abhorre.

Mirabilia.

Thy testimonies are wonderful: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light & vnderstanding vnto the simple.

3 I opened my mouth, and blew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vblest to doe vnto those that loue thy Name.

5 Order my steps in thy word: & so shal no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings

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kings of men : & so shal I keepe thy com-
mandements.

7 Shew þ light of thy countenance vpon
thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water : be-
cause men keepe not thy law.

Iustus es Domine.

Righteous art thou, O Lord: and true
is thy iudgement.

2 The testimonies that thou hast com-
manded : are exceeding righteous & true.

3 My zeale hath euen consumed mee :
because mine enemies haue forgotten thy
wordes.

4 Thy worde is tried to the vtter most :
and thy seruant loueth it.

5 I am smal, and of no reputation : yet
do I not forget thy commandements.

6 Thy righteousness is an euerlasting
righteousnesse: and thy law is the trueth.

7 Trouble and heavinesse haue taken
hold vpon me: yet is my delight in thy
commandements.

8 The righteousness of thy testimonies
is euerlasting : O grant mee vnderstand-
ing, and I shall liue.

Clamau i in toto corde meo.

I Call with my whole heart : heare mee, Euening
O Lord, I will keepe thy statutes. prayer.

2 Psea, euen vpon thee doe I call: helpe
me;

A. q. iii.

me, and I shall keepe thy testimonies.

3 Carely in the morning do I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy louing kindnes: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy law.

7 Bet thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine aduersitie, & deliuer me: for I doe not forget thy law.

2 Muenge thou my cause, & deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

6 It grieueth me when I see the transgressours: because they keepe not thy law.

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Moneth. The xxvi. day.

7 Consider, O Lord, how I loue thy
commandements: O quicken me accord-
ing to thy louing kindnesse.

8 Thy worde is true from euermore:
all the iudgements of thy righteousnesse
endure for euermore.

Principes persecuti sunt.

Princes haue persecuted me without a
cause: but mine heart standeth in awe
of thy words.

2 I am as glad of thy worde: as one
that findeth great spoiles.

3 As for lies, I hate and abhorre them:
but thy law doe I loue.

4 Seuen times a day doe I praise thee:
because of thy righteous iudgements.

5 Great is the peace that they haue
which loue thy lawe: and they are not
offended at it.

6 Lord, I haue looked for thy saving
helth: & done after thy commandements.

7 My soule hath kept thy testimonies:
and loued them exceedingly.

8 I haue kept thy commaundements
and testimonies: for all my wayes are be-
fore thee.

Appropinquet deprecatio.

Let my complaint come before thee, O
Lord: giue mee vnderstanding accord-
ing to thy word.

Moneth, The xxvij. day.

2 Let my supplication come before thee:
Deliver me according to thy word.

3 My lips shall speake of thy praise:
When thou hast taught me thy statutes.

4 Psea, my tongue shall sing of thy word:
for al thy comādemēts are righteous.

5 Let thine hand helpe mee: for I haue
chosen thy comādemēts.

6 I haue longed for thy saving health,
O Lord: and in thy law is my delight.

7 O let my soule liue, and it shall praise
thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe that
is lost: O seeke thy seruant, for I do not
forget thy comādemēts.

Ad Dominum. Psal. Cxx.

Morning
prayer.

When I was in trouble, I called
vpon the Lord: and he heard me.

2 Deliver my soule, O Lord, from lying
lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done
vnto thee, thou false tongue: euen mightie
and sharpe arrowes, with hote burning
coales.

4 Woe is mee that I am constrained to
dwell with Melech: and to haue mine
habitation among the tents of Cedar.

5 My soule hath long dwelt among
them: that be enemies vnto peace.

6 I labour for peace, but when I
speake

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speake vnto them therof: they make them
ready to battel.

Leuauia oculos. Psal. Cxxi.

I Will lift vp mine eyes vnto the hills:
I from whence commeth my helpe.

2 My helpe commeth euen from the
Lord: which hath made heauen & earth.

3 He will not suffer thy foote to be moou-
ed: and hee that keepeth thee will not
 sleepe.

4 Behold, he that keepeth Israel: shall
neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the
Lord is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee
by day: neither the moone by night.

7 The Lord shall preserve thee from all
euil: yea, it is euen he that shall keepe thy
soule.

8 The Lord shall preserve thy going out,
& thy comming in: from this time forth
for euermore.

Lætatus sum. Psal. Cxxij.

I Was glad when they said vnto me: we
will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O
Hierusalem.

3 Hierusalem is builded as a citie: that
is at vnitie in it selfe.

4 For thither the tribes go vp, euen the
tribes

Moneth. The xxvii. day.

tribes of the Lord: to testifie vnto Israel,
to giue thanks vnto þe name of the Lord.

5 For there is the seat of iudgement: euen
the seat of the house of Dauid.

6 O pray for the peace of Iherusalem:
they shall prosper that love thee.

7 Peace be within thy wals: and plens
teousnesse within thy palaces.

8 For my brethren & companions sakes:
I will wish thee prosperitie.

9 Psea, because of the house of the Lord
our God: I wil seeke to do thee good.

Ad te leuau. Psal. Cxxiii.

Vnto thee lift I vp mine eyes: O thou
that dwellest in the heauens.

2 Behold, euen as þe eyes of seruants looke
vnto the hand of their masters, & as the
eyes of a maiden vnto the hand of her mi-
stres: euen so our eyes wait vpon the Lord
our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue
mercy vpon vs: for we are utterly despised.

4 Our soule is filled with the scornfull
reproofe of the wealthie: and with the
despightfulnesse of the proud.

Nisi quia Dominus. Psal. Cxxiiii.

If the Lord himselte had not bene on our
side (now may Israel say:) if the Lord
himselte had not bene on our side when
men rose vp against vs.

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Moneth. The xxvii. day.

2 They had swallowed vs vp quicke :
when they were so wꝛathfully displeased
at vs.

3 Pea, the waters had drowned vs: and
the streame had gone ouer our soule.

4 The deepe waters of the proud : had
gone ouer our soule.

5 But praised be ꝑ Lord: which hath not
giuen vs ouer foꝛ a pray vnto their teeth.

6 Our soule is escaped, euen as a bird
out of the snare of the Fowler: the snare
is broken, and we are deliuered.

7 Our helpe standeth in the name of the
Lord: which hath made heauen & earth.

Qui confidunt. Psal. Cxxv.

They that put their trust in the Lord,
shall bee euen as the mount Sion :
which may not be remoued, but standeth
fast foꝛ euer.

2 The hills stand about Hierusalem :
euen so standeth the Lord round about
his people, from this time foꝛth foꝛ euer
moꝛe.

3 Foꝛ the rod of the vngodly commeth
not into the lot of the righteous: least the
righteous put their hand vnto wicked
nesse.

4 Doe well, O Lord : vnto those that bee
good and true of heart.

5 As foꝛ such as turne backe vnto their
owne

stone wickednesse: the Lord shall leade them forth with the euil doers, but peace shall be vpon Israel.

In conuertendo. Psal. Cxxvi.

Evening's
prayer.

When the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled wth laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, & bring his sheaues with him.

Nisi Dominus. Psal. Cxxvij.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that pee haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sheepe,

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Moneth. The xxvij. day.

4 Doe, children & the fruit of the wombe:
are an heritage and gift that cometh of
the Lord.

5 Like as the arrowes in the hand of the
Giant: even so are the pong children.

6 Happp is the man that hath his quis
uer full of them: thep shall not bee alhas
med when thep speake with their ene
mies in the gate.

Beati omnes. Psal. Cxxviiij.

Blessed ate all thep that feare the Lord:
Band walke in his wapes.

2 For thou shalt eat the labors of thine
hands: & well is thee, and happp shalt
thou be.

3 Thy wife shall be as the fruitfull vine:
vpon the wals of thine house.

4 Thy children like the Olive branches:
round about thy table.

5 Doe, thus shall the man be blessed: that
feareth the Lord.

6 The Lorde from out of Sion shall so
blesse thee: that thou shalt see Hierusalem
in prosperitie all thy life long.

7 Pea, that thou shalt see thy childrens
children: and peace vpon Israel.

Sape expugnauerunt. Psal. Cxxix.

Miny a time hane they fought against
Mine from my pouch vp: (inay Israel
now say.)

& Pea,

2 Pea, many a time haue they bered me
from my pouth by: but they haue not
prouailed against me.

3 The plowers plowed vpon my backe:
and made long furrowes.

4 But the righteous Lord: hath betwixt
the snares of the vngodly in pieces.

5 Let them be confounded, and turne
backward: as many as haue euill will at
Sion.

6 Let them be euen as the grasse grow-
ing vpon the house tops: which wither-
eth afoze it be plucked vp.

7 Whereof the mower filleth not his
hand: neither hee that bindeth vp the
sheaues, his bosome.

8 So that they which goe by, say not so
much as the Lord prosper you: wee wish
you good lucke in the name of the Lord.

Deprofundis. Psal. Cxxx.

O Of the deepe haue I called vnto
thee (O Lord:) Lord heare my voice.

2 Oh let thine eares consider well: the
voyce of my complaint.

3 If thou Lord wilt be extreme to marke
what is done amisse: oh Lord, who may
abide it?

4 For there is mercy with thee: there-
foze shalt thou be feared.

5 I looke for the Lord, my soule doeth
waite.

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Moneth. The xxviii.day.

waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. Cxxxj.

I Did, I am not high minded: I haue no proud lookes.

2 I do not exercise my selfe in great matters: which are too high for me.

3 But I reframe my soule, and keepe it lowe, like as a childe that is weined from his mother: yea, my soule is euen as a weined childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. Cxxxij.

I Oide remember Dauid: and all his trouble.

2 How he sware vnto the Lord: & bowed a bow vnto the almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor cline vpon my bed.

4 I wil not suffer mine eyes to sleep nor mine eyelids to slumber: neither the temples of my head to take any rest.

K r. l.

5 Until

Morning
prayer.

5 Until I finde out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

6 So, we heard of the same at Ephraim and found it in the wood.

7 We wil go into his tabernacle: & fall lowe on our knees before his footestool.

8 Arise, O Lord, into thy resting place: thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and hee shall not shrink from it.

12 Of the fruite of thy body: shall I sit vpon thy seate.

13 If thy children will keepe my covenant & my testimonies that I shall learne them: their children also shall sit vpon thy seate for evermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals to increase: and will satisfie her poore with bread.

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17 I will decke her Priests with health:
and her Saints shall reioyce and sing.

18 There shall I make the home of Da-
uid to flourish: I haue ordeined a lantern
for mine anointed.

19 As for his enemies, I shal clothe them
with shame: but vpon himselfe shall his
crowne flourish.

Ecce quam bonum. Psal. Cxxxiiij.

BEhold holme good and iopfull a thing
it is: byethen to dwell together in uni-
tie.

2 It is like the precious oymment by-
on the head, that ranne downe vnto the
beard: euen vnto Marons beard, & went
downe to the skirtes of his clothing.

3 Like as the dew of Hermon: which
fell vpon the hill of Zion.

4 For there the Lord promised his bless-
ing: and life for euermore.

Ecce nunc. Psal. Cxxxiiij.

BEholde, now we praise the Lord: all pee-
seruants of the Lord.

2 We that by night stand in the house of
the Lord: euen in the courtes of the house
of our God.

3 Lift vp your hands in the Sanctua-
rie: and praise the Lord.

4 The Lord that made heauen & earth:
giue thee blessing out of Zion.

R. r. ii.

Laudate

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Laudate nomen. Psal. Cxxxv.

O Praise the Lord, laud ye the name of
the Lord: praise it, & ye servants of
the Lord.

2 Ye that stand in the house of the Lord:
in the courts of the house of our God.

3 & praise the Lord, for the Lord is gra-
cious: & sing prayes vnto his name, for
it is louely.

4 For whp: the Lord hath chosen Jas-
cob vnto himself: and Israel for his owne
possession.

5 For I know that the Lord is great:
and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did
he in heauen and in earth: and in the sea,
& in all deepe places.

7 He byingeth forth the clouds from the
ends of the world: and sendeth forth light-
nings with the raine, bringing the winds
out of his treasures.

8 Hee smote the first borne of Egypt:
both of man and beast.

9 He hath sent tokens and wonders in-
to the midst of thee, & thur land of E-
gypt: vpon Pharaoh & all his seruants.

10 Hee smote diuers nations: and slewe
mightie kings.

11 Sehon King of the Amorites, and
Og, the King of Basan: & all the kings
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Moneth. The xxviij. day.

doms of Canaan.

12 And gaue their land to be an heritage:
euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer:
so doeth thy memoriall, O Lord, from one
generation to another.

14 For the Lord will auenge his people:
and be gracious vnto his seruants.

15 As for the images of the Heathen,
they are but silver and gold: the worke of
mens hands.

16 They haue monthes, and speake not:
eyes haue they, but they see not.

17 They haue eares, and yet they heare
not: neither is there any breath in their
mouthes.

18 They that make them, are like vnto
them: and so are all they that put their
trust in them.

19 Praise the Lord pe house of Israel:
praise the Lord pe house of Aaron.

20 Praise the Lord pe house of Leui: pe
that feare the Lord, praise the Lord.

21 Praised be O Lord out of Zion: which
dwelleth at Hierusalem.

Confitemini. Psal. Cxxxvj.

O Giue thanks vnto the Lord, for hee is Euening
gracious: and his mercie endureth prayer.
for euer.

2 O giue thanks vnto the God of all
gods:

R. r. iii.

Moneth. The xxviiij. day.

- gods: for his mercie endureth for ever.
3 O thanke the Lord of all Lords: for his
mercie endureth for ever.
4 Which onely doeth great wonders:
for his mercie endureth for ever.
5 Which by his excellent wisdom made
the heavens: for his mercie endureth for
ever.
6 Which laide out the earth aboue the
waters: for his mercie endureth for ever.
7 Which hath made great lights: for
his mercie endureth for ever.
8 The Sunne to rule the day: for his
mercie endureth for ever.
9 The Moone and the Starres to go-
uerne the night: for his mercie endureth
for ever.
10 Which smote Egypt with their first
borne: for his mercie endureth for ever.
11 And brought out Israel from among
them: for his mercie endureth for ever.
12 With a mightie hand & stretched out
arme: for his mercie endureth for ever.
13 Which diuided the red Sea in two
parts: for his mercie endureth for ever.
14 And made Israel to goe thorow the
middest of it: for his mercie endureth for
ever.
15 But as for Pharao and his hoste, he
ouerthrewe them in the red Sea: for his
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Moneth. The xxviij. day.

mercie endureth for ever.

16 Which led his people through þe wilderness: for his mercie endureth for ever.

17 Which smote great Kings: for his mercie endureth for ever.

18 Pea, and slue mightie Kings: for his mercie endureth for ever.

19 Selson King of the Amorites: for his mercie endureth for ever.

20 And Og the King of Basan: for his mercie endureth for ever.

21 And gaue away their land for an heritage: for his mercie endureth for ever.

22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for ever.

23 Which remembered vs whē we were in trouble: for his mercie endureth for ever.

24 And hath deliuered vs from our enemies: for his mercie endureth for ever.

25 Which giueth foode to al flesh: for his mercie endureth for ever.

26 I giue thanks vnto the God of heauen: for his mercie endureth for ever.

27 I giue thanks vnto þe Lord of lords: for his mercie endureth for ever.

Super flumina. Psal. Cxxxvij.

By the waters of Bablon wee sate
Downe and wept: when wee remembred thee, O Sion.

Moneth. The xxviii. day.

2 As for our harpes, wee hanged them
by: vpon the trees that are therein.

3 For they that led vs away captiue, re-
quired of vs then a song & melody in our
heauines: sing vs one of þ songs of Sion;

4 How shall we sing the Lords song: in
a strange land?

5 If I forget thee, O Hierusalem: let my
right hand forget her cunning.

6 If I doe not remember thee, let my
tongue cleaue to the roofe of my mouth:
yea, if I preferre not Ierusalem in my
mirth.

7 Remember the children of Edom, O
Lord, in the day of Ierusalem: how they
said, Downe with it, downe with it, euen
to the ground.

8 O daughter of Babylon, wasted with
miserie: yea, happy shall hee bee that re-
wardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy chil-
dren: & throweth them against the stones,

Confitebor tibi. Psal. Cxxxvii.

I Will giue thanks vnto thee, O Lord,
I with my whole heart: euen before the
Gods will I sing praise vnto thee.

2 I will worship toward thy holy temple,
& praise thy name, because of thy louing
kindnes & tructh: for thou hast magnified
thy name, & thy word aboue all things.

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Moneth. The xxix, day.

3 When I called vpon thee, thou hearest me: & enduedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Psea, they shall sing in the wapes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto þ lowly: as for the proud, he beholdeth them a farre off.

7 Though I walke in the mids of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furi-ousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: psea, thy mercy, O Lord, endureth for euer, despise not then the works of thine owne hands.

Domine probasti. Psal. Cxxxix.

O Lord, thou hast searched me out, and Morning knownen me: thou knowest my down prayer. sitting, and mine vpising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wapes.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it also together.

4 Thou

Moneth. The xxix. day.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull & excellent for me: I cannot attaine vnto it.

6 Whither shal I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take þ wings of the morning: & remaine in the vitermost parts of the sea.

9 Euen there also shall thy hand leade me: and thy right hand shall holde me.

10 If I say, Peraduenture the darknes shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

Moneth. The xxix. day.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 Howe deare are thy counsels vnto me, O God: O howe great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay þ wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrightheously against thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieved with those that rise by against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. Cxl.

Deliver me, O Lord, from þ evil man:
& preserve me from the wicked man.

2 Which

Moneth. The xxix. day.

- 2 Which imagine mischief in their hearts: & stirre vp strife all the day.
- 3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.
- 4 Keepe me, O Lord, from the hands of the vngodly: p̄serue me from the wicked men, which are purposed to ouerthrow my goings.
- 5 The proud haue layd a snare for mee, and spread a net abroad with cordes: pea, and set traps in my way.
- 6 I said vnto the Lord, Thou art my God: heare the voyce of my prayer, O Lord.
- 7 O Lord God, thou strength of my health: thou hast couered my head in the day of battel.
- 8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, least they be too proud.
- 9 Let the mischief of their owne lips fall vpon the head of them: that compasse me about.
- 10 Let hote burning coales fall vpon them: let them be cast into the fire, & into the pit, that they neuer rise vp againe.
- 11 A man full of words shall not prosper vpon the earth: euil shall hunt the wicked person to ouerthrow him.
- 12 Sure I am that the Lord will auenge the

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13 The righteous also shal giue thanks
vnto thy Name: and the iust shall contin-
ue in thy sight.

Domine clamaui. Psal. Cxli.

Lord, I call vpon thee, haste thee vnto
me: & consider my voyce when I cry
vnto thee.

2 Let my prayer be set forth in thy sight
as the incense: & let the lifting vp of my
hands be an euening sacrifice.

3 Set a watch (O Lord) before my
mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any
euill thing: let me not be occupied in vni-
godly workes, with the men that worke
wickednes, least I eate of such things as
please them.

5 Let the righteous rather smite mee
friendly: and reprove me.

6 But let not their precious balmes
breake mine head: yea, I will pray yet
against their wickednes.

7 Let their iudges be ouerthrowen in
stonie places: that they may heare my
words, for they are sweete.

8 Our bones lie scattered before the pit:
like as when one breaketh and helueth
wood vpon the earth,

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laide for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: & let me euer escape them.

Voce mea ad Dominum. Psal. Cxlij.

Euening
prayer.

I Cried vnto the Lord with my voyce: I yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirite was in heaviness, thou knewest my path: in the way wherein I walked, haue they piously laide a snare for me.

4 I looked also vpon my right hand: and sawe there was no man that would knowe me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord, and saide: Thou art my hope, and my portion, in the land of the living.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

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Moneth. The xxix. day.

9 Bring my soule out of prison, that I
may giue thanks vnto thy name; which
thing if thou wilt graunt me, then shall
the righteous resorte vnto my companie.

Domine exaudi. Psal. Cxliij.

HEare my prayer, O Lord, and con-
sider my desire: hearken vnto me for
thy trueth and righteousness sake.

2 And enter not into iudgement with
thy seruant: for in thy sight shall no man
living be iustified.

3 For the enemy hath persecuted my
soule, he hath smitten my life downe to the
ground: he hath laid me in the darknesse,
as the men that haue bene long dead.

4 Therefore is my spirit vexed within
me: and my heart within me is desolate.

5 Yet doe I remember the time past, I
minde vpon all thy workes: yea, I exercise
my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my
soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for
my spirit wareth faint: hide not thy face
from me, lest I be like vnto them that go
downe into the pit.

8 O let me heare thy louing kindnes be-
times in the morning, for in thee is my
trust: shewe thou me the way which I should
walke in, for I lift vp my soule vnto thee.

9 Deliuere

9 Deliuer me, O Lord, from mine enemies: for I fle unto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy names sake: and for thy righteousness sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soule, for I am thy servant.

Benedictus Dominus. Psal. Cxliiii.

Morning
prayer.

Blessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortreffe, my call and deliuerer, my defender in whom I trust: which subdueth my people that are vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightening, and tear them: shoote out thine arrowes, and consume

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Moneth. The xxx. day.

consume them.

7 Send downe thine hand from aboue:
deliuer me, and take mee out of the great
waters, from the hand of strange childre.

8 Whose mouth talketh of vanitie: and
their right hand is a right hand of wic-
kednesse.

9 I will sing a newe song vnto thee, O
God: and sing praises vnto thee vpon a
ten stringed lute.

10 Thou hast giuen victorie vnto kings:
& hast deliuered Dauid thy seruante, from
the peril of the sword.

11 Saue me, & deliuer me from the hand
of strange children: whose mouth talketh
of vanitie, and their right hand is a right
hand of iniquitie.

12 That our sonnes may grow vp as the
pung plants: & that our daughters may
be as the polished corners of the temple.

13 That our garners may be full & plens-
teous with all maner of store: that our
sheepe may bring forth thousands, and
ten thousands in our streetes.

14 That our oxen may be strong to labour,
& there be no decay: no leading into capti-
uities, and no complaining in our streets.

15 Happy are the people that be in such
a case: yea, blessed are the people which
haue the Lord for their God.

S. i.

Exaltabo

Moneth. The xxx. day.

Exaltabo te Deus. Psal. Cxlv.

I Will magnifie thee, O God, my King:
I and I will praise thy name for ever and
ever.

2 Every day will I give thanks vnto
thee: & praise thy name for ever and ever.

3 Great is the Lord, and marueilous
worthy to be praised: there is no ende of
his greatnesse.

4 One generation shal praise thy workes
vnto another: and declare thy power.

5 As for me, I will be talking of thy
worship: thy glory, thy praise, and won-
derous workes.

6 So that men shal speake of the might
of thy marueilous actes: and I will also
tell of thy greatnesse.

7 The memoriall of thine abundant
kindnesse shall be shewed: and men shall
sing of thy righteousness.

8 The Lord is gracious and mercifull:
long suffering, and of great goodnesse.

9 The Lord is louing vnto every man:
and his mercie is ouer all his workes.

10 All thy workes praise thee, O Lord:
and thy Saints give thanks vnto thee.

11 They shew thy glory of thy kingdome:
and talke of thy power.

12 That thy power, thy glory, & might-
ines of thy kingdome: might be known
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Moneth. The xxx. day.

vnto men.

13 Thy kingdom is an everlasting king-
dome: & thy dominion endureth thyrough-
out all ages.

14 The Lord upholdeth all such as fall:
and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O
Lord: and thou giuest them their meate
in due season.

16 Thou openest thine hand: and fillest
all things liuing with plenteousnesse.

17 The Lord is righteous in all his
wayes: and holp in all his workes.

18 The Lord is nigh vnto all them that
call vpon him: yea, all such as call vpon
him faithfullp.

19 He will fulfill the desire of them that
feare him: he also will heare their crie,
and will helpe them.

20 The Lord preserueth all them that loue
him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of
the Lord: and let all flesh giue thanks vnto
his holy name for ever and ever.

Lauda anima mea. Psal. Cxlvj.

Praise the Lord, O my soule, while I
liue will I praise the Lord: yea, as long
as I haue any being, I will sing praises
vnto my God.

2 O put not your trust in princes, nor in
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any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perith.

4 Blessed is hee that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and al that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight vnto the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall bee king for euermore: and throughout all generations.

Laudate Dominum. Psal. Cxlvii.

O Praise ye Lord, for it is a good thing to sing psalmes vnto our God: yea, a ioyful & pleasant thing it is to bee thanks full.

2 The Lord doeth build vp Ierusalem, and

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Moneth. The xxx. day.

and gather together þ outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Loyde, and great is his power: pea, and his wisdom is infinite.

6 The Lord setteth vp the meeke: & byn- geth the vngodly downe to the ground.

7 O sing vnto the Lord with thankesgi- uing: sing praises vpon the Harpe vnto our God.

8 Which couereth the heauen w clouds, and prepareth raine for the earth: & ma- keth the grasse to grow vpon the moun- tains, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the pong rauenſ that cal by- on him.

10 He hath no pleasure in the strength of an horse: neither delighteth hee in any mans legs.

11 But the Lords delight is in them that feare him: & put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

Moneth. The xxx. day.

14 He maketh peace in thp borders: and filleth thee with the flowze of wheate.

15 He sendeth forth his commaundes ment vpon earth: and his word runneth very swifely.

16 He giveth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his pce like moyses: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flowe.

19 He sheweth his word vnto Iacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum, Psal. Cxlviii.

O Praise the Lorde of heauen: praise him in the height.

2 Praise him al pe Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all pe starres and light.

4 Praise him al pe heauens: and pe waters that be aboue the heauens.

5 Let them praise the name of the Lorde: for he spake the word, & they were made, he commaunded, and they were created.

6 He hath made them fast for ever and ever:

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Moneth. The xxx. day.

uer: he hath giuen them a lawe which
shall not be broken.

7 Praise the Lord vpon earth: ye Dia-
mons and all dreyes.

8 Fire and haile, snowe and bayours:
winde and noyme, fulfilling his worde.

9 Mountaines & all hills: fruitfull trees
and all Cedars.

10 Beastes and all cattell: wormes and
feathered foules.

11 Kings of the earth, & all people: prin-
ces, and all iudges of the world.

12 Young men and maidens, old men and
children, praise the name of the Lord: for
his name onely is excellent, & his praise
aboue heauen and earth.

13 He shall exalt the home of his people,
all his Saints shall praise him: euen the
children of Israel, euen the people that
serueth him.

Cantate Domino. Psal. Cxlix.

O Sing vnto the Lord a newe song:
let the congregation of Saints praise
him.

2 Let Israel reioyce in him that made
him: and let the children of Zion be ioy-
full in their king.

3 Let them praise his name in the dance:
let them sing psalmes vnto him with Ta-
bier and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the mecke hearted.

5 Let the saints be ioyful with glory: let them reioyce in their beds.

6 Let the prayers of God bee in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To bind their kings in chaines: and their nobles with linkes of iron.

9 That they may be auenged of them, as it is written: Such honour haue all his Saints.

Laudate Dominum. Psal. Cl.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the Lute and harpe.

4 Praise him in the Tymbals and dances: praise him vpon the strings & pipe.

5 Praise him vpon the wel tuned Tymbals: praise him vpon the loud tymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

Certaine godly prayers to be vsed for
sundry purposes.

A prayer containing the duction of
euery true Christian.

O most mighty God, merciful
and louing Father, I wretched
sinner come vnto thee
in the name of thy dearely
beloued sonne Iesus Christ
my onely Saviour and Res-
deemer: & most humbly beseech thee for
his sake to be mercifull vnto mee, and to
cast all my sinnes out of thy sight and re-
membrance, through the merites of his
bloodie death and passion.

Worke vpon mee (O Lord) the holy
spirite of wisdom and grace: Gouverne
and leade mee by thy holy worde, that it
may be a lanterne vnto my feete, and a
light vnto my steps. Shewe thy mer-
cie vpon mee, and so lighten the naturall
blindnesse and darckenesse of my heart
through thy grace, that I may daily be
renewed by the same spirite and grace:
by the which O Lord, purge the grosse-
nesse of my hearing and vnderstanding,
that I may profitably reade, heare, and
vnderstand thy word and heauenly will.
beleeue

Moneth. The xxx. day.

4 For the Lord hath pleasure in his people: and helpeth the mecke hearted.

5 Let the saints be iopful with gloyp: let them reioyce in their beds.

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membiance, through the merites of his
bloodie death and passion.

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spirite of wisdom and grace: Gouverne
and leade mee by thy holy woide, that it
may be a lanterne vnto my feete, and a
light vnto my steps. Shewe thy mers-
cie vpon mee, and so lighten the naturall
blindnesse and darckenesse of my heart
through thy grace, that I may daily bee
renewed by the same spirite and grace:
by the which O Lord, purge the grosse-
nesse of my hearing and vnderstanding,
that I may profitably reade, heare, and
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beleene

4 For the Lord hath pleasure in his people: and helpeth the mecke hearted.

5 Let the saints be ioyful with glory: let them reioyce in their beds.

6 Let the piasles of God bee in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To bind their kings in chaines: and their nobles with linkes of iron.

9 That they may be auenged of them, as it is written: Such honour haue all his Saints.

Laudate Dominum. Psal. Cl.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble actes: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him vpon the lute and harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings & pipe.

5 Praise him vpon the wel tuned Cymbals: praise him vpon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Certaine godly prayers to be vsed for
sundry purposes.

A prayer containing the duetie of
euery true Christian.

O Most mighty God, mercifull
and louing Father, I wretched
sinner come vnto thee
in the name of thy dearely
beloued sonne Iesus Christ
my onely Saviour and Re-
deemer: & most humbly beseech thee for
his sake to be mercifull vnto mee, and to
cast all my sinnes out of thy sight and re-
membrence, through the merites of his
bloodie death and passion.

Dowre vpon mee (O Lord) the holy
spirite of wisdom and grace: Gouverne
and leade mee by thy holy woꝛde, that it
may be a lanterne vnto my feete, and a
light vnto my steps. Shewe thy mer-
cie vpon mee, and so lighten the naturall
blindnesse and darchenesse of my heart
through thy grace, that I may daily be
renewed by the same spirite and grace:
by the which O Lord, purge the grosse-
nesse of my hearing and vnderstanding,
that I may profitably reade, heare, and
vnderstand thy woꝛd and heauenly will.
Believe

Godly prayers.

beleue and practise the same in my life
and connerſation, and enermore hold fast
that blessed hope of everlasting life.

Portifie and kill all vice in me, that
my life may expresse my faith in thee:
mercifully heare the humble suite of thy
ſervant, and graunt me thy peace all my
dayes: Gracionsly pardon mine infir-
mities, and defend me in all dangers of
body, goods and name: But most chriſtly
my ſoule againſt all assaults, tempta-
tions, accusations, subtill baites & sleights
of that olde enemy of mankind, Satan
that roaring Lion, euer ſeeking whom he
may deuoure.

And here (O Lorde) I proſtrate with
moſt humble minde, craue of thy diuine
maieſtie, to be mercifull vnto the vniuers
ſall Church of thy ſonne Chriſt: And es-
pecially according to my bounden duty,
beſeech thee for his ſake to bleſſe, ſaue and
defend the principall member thereof, thy
ſervant our moſt deare and Soueraigne
Ladys Queene Elizabeth, increaſe in her
royall heart true faith, godly zeale, & loue
of the ſame: And graunt her victorie ouer
all her enemies, a long, prosperous, and
honourable life bypon earth, a blessed end,
and life everlasting.

Wherefore, O Lorde, graunt vnto her
Maieſties

Godly prayers.

Majesties most honourable Counsellours, and every other member of this thy Church of England, that they & we in our severall callings, may truly & godly serve thee: Plant in our hearts true feare and honour of thy name, obedience to our Prince, & love to our neighbours: Encrease in us true faith & religion: Replenish our minds with all goodness, and of thy great mercie keepe us in the same till the ende of our lives: Give unto us a godly zeale in prayer, true humilitie in prosperitie, perfect patience in adversitie, and continuall ioy in the holy Ghost.

And lastly I commend unto thy fatherly protection, all that thou hast given me, as wife, children, and servants: Preserve me, O Lord, that I may governe, nourish, and bring them up in thy feare and service. And forasmuch as in this world, I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the Devil, which is the Prince of darkenesse, and with wicked men executors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancie against all corruption, which

Godly prayers.

which I am compassed with on every
side, vntill such time as I hauing ended
the combate, which during this life I
must sustaine, in the ende I may attaine
to thy heauenly rest, which is prepared
for me and all thine elect, through Christ
our Lord and onely Saviour. Amen.

A prayer necessary to be sayd at all times.

O Bountifull Iesu, O sweete Sancti-
our, O Christ the Sonne of God,
haue pitie vpon mee, mercifullp heare
me, and despise not my prayers. Thou
hast created mee of nothing, thou hast
redeemed me from the bondage of sinne,
death, & hell, neither with gold nor silver,
but with thy most precious body once
offred vpon the crosse, & thine owne blood
shed once for all, for my ransom: therfore
cast me not away, who thou by thy great
wisdom hast made, despise me not, whom
thou hast redeemed with such a precious
treasure, nor let my wickednesse destroy
that which thy goodnesse hath builded.
Now whyles I live, O Iesu haue mercie
on mee, for if I die out of thy fauour,
it wil be too late afterward to call for thy
mercy, whyles I haue time to repent,
looke vpon me with thy mercifull eyes,
as thou biddest vouchsafe to looke vpon
Peter

Godly prayers.

Peter thine Apostle, that I may bewaile
my sinfull life, and obtaine thy fauour,
and die therein. I reknowledge that if
thou shouldest deale wth mee according
to very iustice, I haue deserued euers-
lasting death. Therefore I appeale to thy
high throne of mercy, trusting to obtaine
Gods fauour, not for my merites, but for
thy merites, O Iesu, who hast giuen thy
selfe, an acceptable sacrifice to the father,
to appeale his wth, and to bring al sin-
ners (truely repenting & amending their
euill life) into his fauour againe. Accept
me, O Iorde, among the number of them
that shall be saued, forgive me my sinnes,
give mee grace to lead a godly and inno-
cent life, grant me thy heauenly wisdom,
inspire my heart with faith, hope & cha-
rity, giue me grace to be humble in pro-
fession, patient in aduersitie, obedient to
my rulers, faithfull vnto them that trust
me, dealing truely with all men, to liue
chastly in wedlocke, to abhorre adulterie,
fornication, & all vncleannesse, to doe good
after my power vnto all men, to hurt no
man, that thy name may bee glorified in
me during this present life, and that I af-
terward may obtaine euerslasting life,
through thy mercy, and the merites of
thy passion, Amen.

A con-

Godly prayers.

A confession of finnes.

O Eternall God and most mercifull
Father, wee confesse and acknow-
ledge heere before thy divine Maestie,
that we are miserable sinners, conceived
and bozne in sinne and iniquitie, so that in
vs there is no goodnesse: for the flesh
enermore rebelleth against the spirite,
wherby we continually transgresse thine
holy precepts and commandements, and
so purchase to our selues, through thy
iust iudgement, death and damnation.
Notwithstanding, O heauenly Father,
forasmuch as we are displeased with our
selues for the finnes that wee haue com-
mitted against thee, and doe unfainedly
repent vs of the same, wee most humbly
beseech thee, for Iesus Christes sake, to
shewe thy mercie vpon vs, to forgiue vs
al our finnes, & to increase thine holy spi-
rit in vs, that wee acknowledging from
the bottome of our hearts our owne vn-
righteousnesse, may from hence forth not
onely mortifie our sinfull lustes and af-
fections, but also bring forth such fruites,
as may be agreeable to thy most blessed
will: not for the worthinesse thereof, but
for the merites of thy dearely beloved
sonne Iesus Christ our onely Saniour,
whom thou hast already given an obla-
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Godly prayers.

tion and offering for our sinnes, and so
whose sake we are certainly perswaded,
that thou wilt deny vs nothing that we
shall aske in his name according to thy
will. For thy spirit doeth assure our con-
science, that thou art our mercifull Fa-
ther, & so louest vs thy children through
him, that nothing is able to remoue thine
heavenly grace and fauour from vs. To
thee therefore, O Father, with the
Sonne and the holy Ghost, be
all honour and glory world
without ende.

Amen.





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